

# THE STUDENT WORLD

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Taking Stock for the Future

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FOURTH QUARTER, 1944

# THE STUDENT WORLD

## Serial Number 166

### Taking Stock for the Future

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# THE STUDENT WORLD

A quarterly magazine of the World's Student Christian Federation

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## EDITORIAL

### Taking Stock for the Future

*We have come to a moment in the life of the World's Student Christian Federation when those who are conscious of being part of it must take stock, and measure themselves against the tasks of the future. The war years may have proved difficult for an organisation which purports to unite students of all nations in a common loyalty, but the strains of a period when the life of the world is being reshaped may bear even more acutely upon it. While certain national Student Christian Movements have suffered terribly during the war, and none has escaped its effects, the fellowship of the Federation itself has been accorded a mystical or symbolic value, which is partly justified and partly misleading. It is justified in that it reminds us that our unity in Jesus Christ has remained a reality in the hearts of many individuals associated with national movements, though those students who have had direct "Federation experience" have become a small and senior band. It is misleading in that it hides from us the extent to which we have been torn apart, or have grown apart, for there are new forms of enmity and estrangement between nations and races, which we have not faced as a Federation simply because we have not been able to meet.*

*The truth is that the Federation is far more commanding of our loyalty when we are realistic about it, than when we are merely*

*sentimental. As an international body made up of national movements our membership is not large and our influence is not great; in the eyes of the world the Federation lives only by leave of powerful human forces to which it makes its protests and its accommodations. But that is not the whole story. In the last fifty years we know that God has done a great work for students through the Federation as an ecumenical organisation. He has been doing it, as the pages of this journal show, during the years of war. We have therefore confidence in praying, and believing, that He will yet use it for His purposes, according as we are faithful and teachable. Therefore, as we turn to new and difficult tasks, we do so, not as those who would seek to reconstruct a fellowship of which they have affectionate memories or fond hopes, but as those who are called to a fresh endeavour for God. The supreme task of the World's Student Christian Federation at every time is to make Jesus Christ known amongst the students of the world, and we can rely upon Him to weld us together, dangerously and painfully, into that unity which He has chosen to create that the world may believe.*

*What then are some of the particular responsibilities before the World's Student Christian Federation in the days ahead?*

1. *In some countries the Student Christian Movement will have to be rebuilt from the foundations, and in every country some rebuilding will be necessary. National initiative must be the mainspring of such efforts, but here is surely the place where the reality of our Federation will prove itself. The experience of those leaders who have learnt much through suffering about the meaning and purpose of their movements must be shared with those to whom no such direct illumination has come; while the optimism and faith derived from a continuing S.C.M. life must be made available to restore traditions that have been lost. No movement must be crippled from lack of financial resources, which others could supply. A visiting secretary, from another country, may be able to help in looking for national leaders. Exchanges of picked students for rest or service, for training or inspiration, must be planned and carried through. Pioneering movements must be aided in their development and brought more fully into our fellowship. All this naturally involves the strengthening of*



the staff and facilities of the Federation itself. This is the task of Federation Reconstruction.

2. The conception of World Student Relief, linking the ongoing work of relief in China, and in Europe, provides the pattern for a vast extension of activities on behalf of students, as active hostilities come to an end in West and East. All the fine work during war of the National Student Relief Committee in China, or the European Student Relief Fund in Europe, of the various national I.S.S. Committees, and the World Student Service Fund in the United States, is our inspiration towards a far greater work in co-operation for the rebuilding of student life. Our association with International Student Service, and Pax Romana (the Roman Catholic student secretariat) in World Student Relief, forms a rallying-point for the constructive elements in the universities. Students in the isolated universities of China, and in prisoner-of-war camps, student internees and refugees, as well as students in the countries which have been spared, have been drawn already into a great comradeship. Upon that foundation to play our part in the rebuilding of student life wherever it has been destroyed, is our task in World Student Relief.

3. THE STUDENT WORLD has carried many articles which have illustrated how the whole relationship of the Christian faith to university education is under examination. There is a growing conviction that we must not be content to preserve little centres of Christian intention in a world of culture which is leading ever in a contrary direction. In a word, we are aware of Christian isolationism in our own movements, but not yet clear as to the steps we must take to combat it. Is not a new period of opportunity opening out before us which can be entered by relating our two tasks of the rebuilding of Christian movements, and the rebuilding of university life? Let us use our minds and wills to see that the Christianity we proclaim in our movements and in local groups has the sharpness and integrity that will make men look twice at it. And let us be ready, in that unusual co-operation with a wider range of university men which student relief offers us, to show what we have learnt from Christianity about the ordering of our common life, and the ends of all our study.

R. C. M.

## A WAR-TIME SURVEY

*The Life of the W.S.C.F. from August, 1941, to August, 1944.*

ROBERT C. MACKIE

According to the constitution of the World's Student Christian Federation a General Committee, composed of representatives of all the national Student Christian Movements, should be held every three years. The last meeting of that committee was held at "La Roche-Dieu", the headquarters of the French S.C.M. at Bièvres, near Paris, in August, 1938. In August, 1941, because the world was at war, no committee could be held, and so we published in the Fourth Quarter of THE STUDENT WORLD for that year a survey of the life of the W.S.C.F. during the three-year period. Now another triennium has passed and it is still impossible to hold a meeting, though the day is not far distant when "La Roche-Dieu" will be restored to its rightful owners. The best we can do is to publish again a brief survey of a period which falls entirely in war-time, in the hope that within the next three years we shall be able to renew at a representative meeting the ties between the Movements, which in all the ways open to us have been steadily maintained.

It would be possible to begin this survey with an account of the closing or emptying of universities, and the transporting of students to battle-fronts, prison-camps, or forced labour; with a catalogue of the sufferings of many Movements and individual leaders; with a list of activities, which have been restricted or prevented. That indeed is the background which war creates for an ecumenical organisation like the W.S.C.F., and it must be kept in mind by the reader of these pages. It would be possible to show how the weaknesses of the national Movements and the Federation have been forced to the surface under pressure, or have allowed us to miss opportunities in a time of trial. But we prefer in all humility to record the experiences and achievements of these years, which indicate so clearly that the Holy Spirit has used our human plans and efforts, and given us full assurance for the days ahead.

### *Contacts through Travel*

In the autumn of 1941 plans were almost completed for Moni Sen of the Indian S.C.M. to visit student groups in Malaya, but



events moved too quickly and "Pearl Harbour" put an end to this possibility. The same event removed the best-known traveller of us all from circulation. T. Z. Koo had finished a tour in Australia and New Zealand, and had been visiting interior China; he came down to Hong Kong just before Japan went to war with the United States; his passage by "clipper" was cancelled, and he was caught in Hong Kong during all the horrors of siege and capitulation. Later he and Mrs. Koo were able to join the younger members of the family, and news of them has come from time to time. Now we wait in hope that once again we may have his leadership.

The chairman, W. A. Visser 't Hooft, and our headquarters secretary in Geneva, Suzanne de Dietrich, were able to pay visits to France in 1941, and Olivier Béguin of the Swiss S.C.M. made a special journey to Hungary; André de Blonay, General Secretary of International Student Service, who had undertaken the Executive Secretaryship of the European Student Relief Fund, was able to begin his visits to Prisoner of War Camps in Germany, and to make many contacts amongst student refugees, internees as well as prisoners. The time was ripe for a visit from outside Europe to Geneva. Roland Elliott, treasurer of the W.S.C.F., set off by plane towards the end of November, 1941, via Lisbon. He made contact with the French S.C.M. and with those who were working in refugee camps in France, and then had some memorable days in Switzerland, seeing the work for internees, and consulting the W.S.C.F. and E.S.R.F. leaders in Geneva. He returned to New York in the end of January.

In 1942 our colleagues in Geneva were again able to visit France for conferences and consultations, and our chairman visited Great Britain in May. Though this visit was in his capacity of General Secretary of the World Council of Churches (in process of formation), it was of great benefit to the Federation. In June the General Secretary, who travelled widely during this three-year period in Canada and the United States, paid a brief visit to Mexico. In September Alan Booth, who had been Secretary of I.S.S. in Great Britain, and was joining the general secretarial staff of the British S.C.M., visited the United States for the meeting of the International Students' Assembly in Washington. This visit provided an excellent contact between the British and American Movements. In November the General Secretary set off from Canada to visit Great Britain, where he had an extensive and varied programme.

In the course of his three months in Great Britain in the early part of 1943, the General Secretary was able to spend the first two weeks of March in Sweden. This was a most useful opportunity, not only of visiting the Swedish universities, but of conferring with Birgit Rodhe, then General Secretary of the Swedish Church S.C.M. and still the W.S.C.F. representative of both the national Movements, and with Harry Johansson, of the Sigtuna Foundation, a member of the Executive of the W.S.C.F. The General Secretary also had the privilege of a conversation with Dr. Karl Fries, the first chairman of the W.S.C.F. who was to pass away later in the year. But the fact that André de Blonay, General Secretary of the E.S.R.F. and Yngve Frykholm, a member of the E.S.R.F. staff, could come to Sweden during that time made discussions possible which have proved of great importance in our plans. All these links were further strengthened by the visit of Birgit Rodhe across Germany to Geneva later in the year, and by the appointment of E. C. Reckard, a chairman of the National Intercollegiate Christian Council in the U.S.A., as a member of the British S.C.M. staff.

In the first three months of 1944 the General Secretary paid his second visit to South America, and in June Helen Morton, a vice-chairman of the W.S.C.F., spent two weeks in Mexico. Here we might also record that the visits of Kung Pu-Sheng and Huang Siu-Chi of the Student Y.W.C.A. of China, and of Lyman Hoover of the Y.M.C.A. to the United States, gave the officers of the W.S.C.F. in the U.S.A. a unique opportunity of consultation. No doubt there have been other inter-movement connections. For part of this three-year period the New Zealand Movement had an Australian General Secretary, and later a Canadian Travelling Secretary!

### *Staff and Publications*

It will be seen that the staff of the W.S.C.F. was further cut down during the early part of this period, until Suzanne de Dietrich in Geneva, and the General Secretary in Toronto, comprised a complete team of two players who were unable to meet! In the latter part of the period, however, the situation began to change. While the General Secretary was in Great Britain in 1943 Helen Morton made his prolonged absence possible by visits to the Toronto office, and in the summer she began to give her full time, as vice-chairman, to the work of the Federation.



In the autumn of the same year Roland Elliott began to give his full time, also, as W.S.C.F. officer for relief and reconstruction. In this capacity he has become a staff member of World Student Relief, and acts as secretary of the North American Affiliated Committee. Since our treasurer is therefore fully in the service of the W.S.C.F., the chairman has nominated Luther Tucker, now secretary of Dwight Hall, Yale University, as deputy treasurer. At Easter, 1944, Marie-Jeanne de Haller, a young Swiss graduate, joined Suzanne de Dietrich at headquarters. In August, 1944, Francis House and his wife re-entered the service of the W.S.C.F. with their eyes on South-Eastern Europe, and Eric Duncan, a former secretary of the British S.C.M., came under appointment for September in order to pick up some of the many actual and potential contacts with European Movements which London now provided. In the same year Tracy Strong Jr., who had been on the E.S.R.F. staff since 1940, became a W.S.C.F. Secretary, lent to the E.S.R.F. with the same duties. It should be mentioned here with gratitude that Birgit Rodhe from her vantage-point in Stockholm has served the Federation voluntarily in a remarkable way.

Throughout the three-year period THE STUDENT WORLD has appeared regularly from the Toronto office. It is interesting to note that the writers during the period represent eighteen nationalities. The journal still reaches directly forty-seven countries including three in Europe; and material from it has been from time to time more widely circulated in Europe. The *Federation News Sheet* has also been published regularly in English, with news from forty countries; and it has appeared in a somewhat different form, from the Geneva office, in French. China has latterly produced her own edition on the basis of material sent by air. The only other W.S.C.F. publication during the period was a Federation Grey Book, *Rediscovering the Bible*, being the story of Bible study in the W.S.C.F. written by Suzanne de Dietrich. Since its publication in the spring of 1942 this powerful little volume has made its influence felt widely, and has been issued also in Spanish, Swedish and French editions. We might also record here that in 1941 Dr. Mott presented the official archives of the W.S.C.F. "through 1928" to the library of Yale Divinity School as a part of the "John R. Mott Library". Miss Ruth Rouse has been giving detailed study to the archives at Yale for her work on a history of the W.S.C.F.

*The Process of Consultation*

While it has not been possible to hold a general or an executive committee meeting, this does not mean that the machinery of the W.S.C.F. has been wholly impeded. Against the wider background of informal consultation, already indicated, the officers of the W.S.C.F. who found themselves on the North American continent, Helen Morton, Roland Elliott, Luther Tucker and Robert Mackie, have met regularly and circulated the minutes of their meetings to the Executive Committee members they could reach and certain other national leaders. Frequently they have called other representatives of national Movements informally into consultation, and W. A. Visser 't Hooft and Suzanne de Dietrich have followed the same procedure in Europe. Indeed they went further and played a leading part in two Ecumenical Study Weeks in April, 1943, and January, 1944, in Switzerland.

Naturally the principal items of discussion have been concerned with the future rebuilding of the life of the W.S.C.F. and the national movements. The appointment of staff, already referred to, is part of the process, and in August, 1943, a first draft of a programme for reconstruction was issued to the national movements. Since then much further useful discussion has taken place. But we must leave to a future survey any judgment as to the value of these plans. Certainly they have been prepared with the whole life of the W.S.C.F. in East and West constantly in mind. In all this work of planning, as well as in the month by month work of watching developments in different parts of the world, and acting in any way that might help the national movements, the officers have found the co-operation in the Emergency Committee of Christian Organisations invaluable. E.C.C.O., which was founded informally at the outbreak of war has brought the General Secretaries and other representatives of the various ecumenical organisations originally based in Geneva into frequent consultations both in Geneva and in New York. No major step which might affect the future of the ecumenical movement has been taken without careful study and discussion.

*Mutual Assistance*

Early on in this period the officers saw that they would need increased funds at their disposal, just when it was difficult or impossible for many national movements to contribute. They would express their gratitude to those movements which continued



to send contributions, and in several cases increased them substantially. A reconstruction budget was prepared for the latter part of the three-year period, and a number of additional gifts secured, notably from friends in Great Britain and from churches in America through the Church Committee on Overseas Relief and Reconstruction. From these available funds the officers have made certain grants to movements and individuals in relation to the suffering caused by the war. Of course this is only a fraction of the far greater obligation, and need for funds, which is coming on the cessation of hostilities. The officers and those whom they have been able to consult have set themselves the task of finding resources to restore and extend the work of national movements and of the Federation itself. This has been increasingly seen as a foremost duty, not only to the student world, but to the Church as a whole, which is in such need of younger Christian leadership in many parts of the world.

It will be remembered that the National Student Relief Committee of China, and the I.S.S. Committee in China, have been carrying student relief since 1937 with financial assistance from Europe, America and many other parts of the world. Then in 1940 the European Relief Fund was set up in Geneva on the basis of an agreement between International Student Service, which undertook the burden of administration, Pax Romana (the Roman Catholic international student secretariat), and the W.S.C.F. The new development is a natural outcome of these efforts, which remain unchanged. In 1943 World Student Relief was founded, again with headquarters in Geneva, and on the same tripartite basis. This action was taken with two main purposes in view: the first to deal on a global scale during the war with such needs of students in distress, as could be met; the second to prepare as adequately as possible for the great tasks of student relief and reconstruction which the cessation of hostilities will open up in so many countries. The setting up of subsidiary W.S.R. Committees in London and New York has been a further step in accordance with this plan.

For a complete picture of all this relief activity during the war the attention of the reader is directed to three publications: *Fighting Against Hunger and Despair*, a European report, *Serving Students in War-Time China*, produced by the National Student Relief Committee, and *The Story of World Student Relief*, produced by the World Student Service Fund in the U.S.A. All

these publications and any other information may be obtained from the W.S.C.F. headquarters in Toronto, if it cannot be obtained nationally. A rough calculation has been made that a total of \$1,500,000 has been raised by students for students throughout the world from 1937 to 1944. The pages of the *Federation News Sheet* have never failed to carry news of this great enterprise in all its poignancy and resourcefulness. The courageous students of China have been helped in an ingenious variety of ways, as their situation has become increasingly desperate. In Europe, in North America, and in other parts of the world, prisoners of war have been helped to continue their studies in conjunction with the work of the War Prisoners' Aid of the Y.M.C.A. It must be realised that more of the students of many countries have been in prison camps than in the universities. Internees, refugees, and students experiencing every form of disability have been searched out and assisted. In India and in Russia, from Finland to North Africa, the work has gone on. And if much of the time of national and Federation leaders has gone into it, that surely was only to be expected. As a Federation we care about the welfare of all students and welcome our co-operation with I.S.S. and Pax Romana to that end. It is encouraging that plans for the same common service in the post-war period are so far advanced.

### *Thinking Ahead as Christians*

One of the most interesting developments in this three-year period has been a series of consultative meetings planned and carried through on an international scale. Here are the places and dates: Poughkeepsie, 1942 (U.S.A.); Présinge, 1942 (Switzerland); Kenilworth Hotel, London, 1943; Poughkeepsie, 1943; Geneva, 1943; Sigtuna, 1943 (Sweden); Aurora, 1944 (U.S.A.); and Présinge, 1944. These meetings frequently represented informally as many as twenty nationalities and a dozen S.C.M.s, but no attempt was made to suggest that they were other than occasional gatherings of available delegates, called together by the officers. In addition to these meetings from which reports have been published in the pages of *THE STUDENT WORLD*, many informal groups came together in China, in India, in the River Plate and so on, to discuss the same questions.



The result has not been the production of any political blue-prints or agreed positions; indeed no such effort was attempted. Rather those who came together talked about the great issues which their minds and consciences were facing, and then shared their concerns with similar groups in other settings. In general it might be said that it was the biblical foundations, and ethical implications, of Christian thought which claimed most constant attention. Nothing epoch-making was produced; and yet some questions were sharply put, and powerfully answered. Perhaps the most notable achievement is a common area of concern from which to start the essential discussions which must take place when we meet again in official conferences and committees.

It is interesting to note that one subject often touched upon was "The S.C.M. in the University". The crisis of culture, and of the University, has been increasingly in the minds of leaders in different countries, and has been reflected in the pages of *THE STUDENT WORLD*. Some able national university leaders have started a discussion which is likely to increase in importance as the years go by. With this in mind the officers have encouraged correspondence and articles on the subject which may provide material for our plans after the war.

. . . . .

The real life of the W.S.C.F. is in the life of the national movements. It has not been possible to ask for, or assemble, official reports in war-time, but a great deal of information has been available through correspondence and magazines. Much of this has been issued through the *Federation News Sheet*, and the summary which follows is entirely dependent upon these sources.

### *Europe*

The full story of the Student Christian Movements in Europe during the war cannot be told at this date, or from the North American continent, but some account of their suffering and resourcefulness can, and must, be given. Only two of the countries in which Movements are to be found remained neutral: *Sweden* and *Switzerland*. Swedish universities have contained twelve thousand students, and have continued the work of scholarship in a warring Europe. But events taking place around them have had their effect upon the student body. There has been not only the calling forth of sympathy, but often a conflict of sym-

pathies. Swedish students have responded by raising large sums of money for student relief in Finland, Norway and further afield, and the S.C.M. leadership has realised the exceptional opportunity of Sweden as a connecting link in the Federation and as a country where the thought of the Federation could be carried on. The *Swiss Movement* has gone through a process of reorganisation, which is perhaps not yet complete. Increased co-operation between the German-speaking and French-speaking sections has lately been in evidence and the biblical nature of conference programmes has been a fine feature. Two student chaplains are at work in Geneva and Lausanne, and a third is being appointed in Berne. Perhaps the most interesting development has been that of the Cluny Community, a fellowship of prayer and social service, which arose out of the Movement. The students of Switzerland also have been very generous in their contributions to student relief.

In contrast to these two fortunate countries we have to report that very little news has come from Eastern Europe. *The Federation News Sheet* during this period has carried no direct information from Roumania, Jugo-Slavia, or Czechoslovakia. From Greece messages of courage and fellowship have come from time to time from a senior leader. The *Bulgarian S.C.M.* carried on, into 1942, when its existence was officially ended along with other organisations with international affiliations. Later an Orthodox Christian Academic Centre came into being; and the former General Secretary has kept in valiant touch with Geneva, on at least one occasion by a personal visit. The two S.C.M.s in Hungary seem to have gone steadily ahead, though more news has come lately from the *Soli Deo Gloria*, or Reformed Church movement than from the *Pro Christo* movement. On Palm Sunday, 1943, at their annual festival two thousand students and schoolboys took part in a meeting in Budapest; on Palm Sunday, 1944, a smaller group met, and with a deep sense of responsibility carried on its Bible study in shelters during an air-raid. From Czechoslovakia, round which a zone of deep and tragic silence has been built, we have only heard of the death of one or two leaders, and of the suffering of others.

Turning again to Northern Europe there have only been fragments of news from *Esthonia* and *Latvia*, where indeed student work had ceased with the Russian occupation in 1940. The



Movement in *Finland*, a country where the student population has been tragically decimated, was not able to hold its summer conference in 1941, but did so in 1942, behind the fighting lines. One encouraging feature is the continuance of the magazines *Etrejå* and *Ad Lucem* through these years of darkness. Remarkable evangelistic meetings were held in the autumn of 1943. The *Norwegian* Movement produced its report for 1941-42 and 1942-43. Its magazine has had to cease publication, and with the removal of students from Oslo in November, 1943, and later the arrest of its chairman, one would have expected the end of the Movement. Not so; it has carried on amongst university students, though schools work has largely ceased with the disruption of higher education. The Christian students have been splendidly aware of their responsibilities. It is interesting to note that last winter there was a study circle of exiled students in Uppsala in which members of the S.C.M. and of the group associated with Professor Hallesby took part. The *Danish* Movement carried on steadily after the preliminary occupation in 1941, sending out messages and reports, and even taking part in relief enterprises. In 1942 it faced the question of taking part in the Danish Youth Collaboration and after much discussion decided to unite its witness with other youth organisations. That same year the *Kristelig Akademisk Forening* of Copenhagen celebrated its Jubilee, though its history has not been wholly unbroken. The removal of all independent government in August, 1943, faced the Movement with serious decisions, and it has stood courageously by its convictions. There have been friendly contacts with the movement in *Iceland* through members of the British S.C.M. in the army.

The Student Christian Movement of the *Netherlands* has long been one of the strongest in Europe, and perhaps that is why it is one of those that have suffered most. Indeed in Europe a certain pattern may be detected in all these accounts. After occupation there has been a surprising period of normality, then a period of discussion and decision in the Movement as events have challenged it. At this point a new relationship to the churches has been worked out, and shortly afterwards has come official suppression or voluntary dissolution with informal groups continuing, and then the sudden or gradual end of university education. The Dutch Movement stands out as the one with the clearest history in this situation. In 1941 three hundred students met for

the observance of the Universal Day of Prayer for Students, and a similar number took part in a summer conference, while there were a thousand delegates to the Schools' camps. In this year a relationship was worked out with the Reformed Church Youth Council. Then suddenly on January 8th, 1942, after forty-six years of unbroken life, the Movement voluntarily disbanded rather than submit to certain qualifications as regards membership, which would have placed it in the category of an "Aryan" Movement. "Organisationally there is a great change; spiritually there is no change." Yet in 1942 we hear of the work of student pastors in different centres, who are former leaders of the Movement, and of twelve hundred school boys in camps. Early in 1943 there were missions in several universities with hundreds of students attending; the Day of Prayer for Students, held in March, was attended by 350 students and old members; in May of the same year the universities were to all intents and purposes closed, and no schools' camps could be held that summer. But groups of students have persisted in studying the problems of Christianity and the life of the university, and in planning for the future.

Perhaps the small size of the *Belgian* S.C.M. has been its protection. Maintaining its contacts with the outside world through the Netherlands, through France, and latterly through messages to Great Britain it has continued to work in its three associations, using all its pre-war knowledge of the Federation to remain in fellowship with it. The *French* S.C.M. has had a chequered and interesting career, sharing the suffering of the country and its power of resistance, maintaining conferences and publications concerned with its evangelistic task in the universities and the community, and utilising its great asset of contact with the outside world through Geneva. The division of the country in 1940 meant the division of the Movement, the section in the occupied zone identifying itself with the Reformed Church youth work, and the section in the unoccupied zone maintaining its independence, even under the curious period of *la zone ci-devant non-occupée*. Early in the war the S.C.M. had joined in the relief activities of the inter-movement committee, known as *Cimade*, and continued to play a leading part in the assistance of refugees and unemployed. In 1941 it joined the Protestant Council of Youth and shared with other youth groups in courageous statement and action. The removal of students to labour in Germany in 1943



greatly affected the Movement, as the absence of many leaders in prisoner-of-war camps had done since 1940. The whole university life of France has been disrupted in 1943-44. In the end of 1943 through Federation contacts the French S.C.M. group in *Algiers* linked itself up again with the parent movement. The *Russian* S.C.M. in emigration seems to have quietly continued its existence in Paris right through the war though communications have been sketchy and infrequent.

In *Germany* the S.C.M. had officially gone out of existence in 1938, but contact has been maintained in Geneva and Stockholm with former leaders. In 1942 came news of a work of evangelism amongst students, in 1943 of Bible Study Circles. Amongst the wounded, in the army, and through letters to members in the forces and in the prisoner-of-war camps contact has been maintained with students.

### *Asia*

It is interesting to discover that the two countries supplying the largest number of items in *The Federation News Sheet* during the three-year period are *China* and *India*. The students of both countries have been greatly affected by war, and famine, and political events. Indeed the accounts of student relief activities in China read like one long epic. But these very difficulties seem to have stimulated the Student Christian Movements into a surprising number of freshly inspired activities. The leading secretaries of the Student Y.W.C.A. and Student Y.M.C.A. in *China* have carried out prodigious journeys in the period. Especially our vice-chairman, Kiang Wen-Han, seems to have been almost continuously on the move. The Y.W.C.A. moved its headquarters to Chengtu in the autumn of 1941, but it was not until the spring of 1942 that the Student Y.M.C.A. was established in Chungking. Much of the time and energies of the student staff, standing in 1944 at 23 men and 9 women in the field, has naturally and rightly been taken up with the detailed administration of student relief. But some of this preoccupation, at any rate, has been clear gain from the point of view of Christian work. The S.C.M. is now firmly established in isolated university centres, which are really uprooted government universities. Further there have been experiments in missions to students across the vast interior of China, particularly worthy of note being the Youth

and Religion deputations of the winter of 1942-43. A new emphasis on the importance of middle-schools has been made, partly as a result of this work of evangelism. Large numbers of students have been reached with a presentation of the Christian gospel. Then there must be recorded the annual observance of the Sino-Japanese Day of Prayer in the end of April, which the Chinese Movement has not allowed to lapse, and which we can be sure has not been forgotten by their Japanese fellow-students.

Of the Movement in *Japan* there has of course been little record in W.S.C.F. publications. An excellent account of the war-time situation of student work by Tsunegoro Nara was published in *THE STUDENT WORLD*, Fourth Quarter, 1941, and this was brought up to date—at least until the period ending June, 1942—by an article by Russell Durgin in the Third Quarter, 1943. Further a student secretary of the Y.M.C.A. was in the U.S.A. in the autumn of 1941, and had many talks with national and Federation leaders. We must suppose that the work of student groups in the colleges, with its strong biblical and theological interest, has continued.

The S.C.M. of *India, Burma, and Ceylon*, held a national conference in Kandy, Ceylon, in December, 1940. This meeting resulted in a *Three Year Plan* which appeared in the winter of 1941-42 and was accompanied by a series of excellent studies for local circles. There has been much interest in the relation of the S.C.M. to other Christian youth movements and to the churches. One indication is the launching of a Student Volunteer Movement in the Madras-Vellore area, and an increased emphasis nationally on personal dedication to service in the churches. War has touched the shores of India, and closed the activities of the Movement in Burma, where there has been much suffering, and from which refugees have come to be aided by Indian students. Recently famine has caused misery and death in Bengal, touching students directly and indirectly. But the main national problem affecting students has been the strained and deteriorated relationships between India and Britain. As one would have expected, this crisis has been discussed frankly between the Indian and British Movements. The sense of Christian fellowship has remained, and contacts with British and American students, serving as soldiers in India, have been appreciated. Perhaps most significant of all has been the increase in friendly relationships between the Christian students of India and China, and the wel-



coming of visitors who have crossed the perilous routes between the two countries.

In the autumn of 1941 came a letter from the *Philippine Islands* to Helen Morton speaking of "a little flame that you kindled here" during her visit in 1940, but, alas, once again we shall have to coax that flame into life. From *Singapore* came news of the expected visit from India, but again silence has supervened. Happily with the temporary exodus of American missionaries and Y.M.C.A. workers from *Thailand* we have picked up a new contact. The Collins Memorial Student Centre was opened in Bangkok in 1941, and, so far as reports go, is still open. We look forward to developing relations in the future. The S.C.M. in the *Netherlands East Indies* is a corresponding member of the W.S.C.F. and one very conscious of its obligations in the larger fellowship. In November, 1941, there arrived in Toronto a generous cheque for Movements in distress; in the same month a letter was sent bearing cheering news of increased membership and inter-racial co-operation. The last cable which was despatched on February 25th, 1942, with its courageous echo of the Amsterdam World Christian Youth Conference, *Christ triumphant forever*, was the best guarantee of future reunion in a common service.

### *Australia round to Britain*

In the autumn of 1941 *Australia* and *New Zealand* were rejoicing in their publications in a recent visit of T. Z. Koo and remarking on the feeling of remoteness from war, but the change after "Pearl Harbour" was rapid. Indeed in both countries the universities were drastically affected, and, consequently, the programme of the S.C.M. In *Australia* no national conference has been possible during the war, though state ones have been held. In one case at least, a "fellowship of study" was introduced on a nation-wide scale in place of a conference. Travel has been exceptionally difficult, and the draining away of student leadership has been acutely felt. On the other hand the Australian S.C.M. started right in with the problem of interned refugees from Europe and rendered magnificent service, and, as one of its leaders has said, "horizons have been lifted" by the widespread participation of Australians in the war. The *New Zealand* S.C.M. was much affected by the tension caused by drastic mobilisation and the nearness of war, though some of these effects

have passed off. One conference was cancelled, but others have been held. Perhaps the most notable advance has been in the establishment of three new student chaplaincies in Auckland, Dunedin, and Wellington, in addition to that in Canterbury. This development is based on excellent co-operation between the churches and the S.C.M.

Crossing to *South Africa* one finds the Movement apparently least affected of all by the war. Reports have come of the fine, newly-completed headquarters in Stellenbosch, and of a remarkable increase in the number of members, especially in the Schools during recent years. The *Bantu* Section suffered for a time by reason of the transfer of its travelling secretary to North Africa as an army chaplain but he has returned to rapidly increasing opportunities. The development of secondary education amongst the students for which this Movement carries on its fine work has placed before it the predicament of inadequate resources for a great and expanding task. The South African S.C.A. has on several occasions made hopeful contact with groups in *Southern Rhodesia*, and our hope is that after the war a Movement may be built up in that country. But it is in *West Africa* that a Student Christian Movement is spontaneously coming into being. The fact that so many West African students have studied in Britain has led to this development, and there are even plans for a full-time secretary in the area in the course of a year or two. There would seem to be seven branches of this future Movement: five in *Nigeria*, one each in the *Gold Coast*, and *Sierra Leone*! Away across the continent there is a student association at Makerere College, *Uganda*, which is coming into contact with the W.S.C.F. The next period should be one of advance in Africa.

The S.C.M. of *Great Britain and Ireland* has carried on with remarkable imperturbability in spite of being situated at the base of gigantic war operations. The headquarters, which had been removed from London, returned in the autumn of 1943. While the effect of war upon the numbers of students in the universities was gradual rather than abrupt, the potential membership has been enormously reduced. Yet we hear of four or five small, well-filled summer conferences each year, of university missions at any rate in the early part of the period, of considerable advances in Schools' work, and, quite inexplicably, of the record broken every year in the sum raised by students for the work of the W.S.C.F. and their own international interests. The Student Movement



House, the international club in London, celebrated its twenty-fifth anniversary in November and December, 1942, with visits from the Queen and the Archbishop of Canterbury.

### *The Americas*

The S.C.M. of *Canada* celebrated in December, 1941, its coming of age as an independent Movement, which had had many years of previous existence in connection with the Y.M.C.A. and the Y.W.C.A. *The Canadian Student* which ceased publication a few years ago, began again in 1942. Struggling with its problems of finance and staff, the Movement has steadily risen to its obligations to the W.S.C.F. It has remained one of the movements most capable of keeping a full programme going, because the national needs have continued to require an almost full complement of students. The holding of University Christian Missions in different centres across the country has been an indication of increasing co-operation with the churches.

The students of the *United States of America* were little affected by the war at the beginning of this period, and even in December, 1941, a national student assembly of the Y.M.C.A. and the Y.W.C.A. student bodies was discussing political events with a certain sense of remoteness. But the incidence of mobilisation fell rapidly and heavily on the campuses, changing them overnight from places of leisure to the training centres of war. To face this new situation, a War Emergency Committee was created, including Y.M.C.A. and Y.W.C.A. and the church-related student work. Further, an inter-religious Council was created including Roman Catholic, Protestant and Jewish student leaders. This co-ordinated action in war-time has strengthened the joint relationship of the N.I.C.C. and church groups to the Federation. Problems arising within the country itself, such as the relocation of Japanese-Americans, several thousand being students, and the transportation of thousands of students in the armed forces across the oceans, have created a situation in which it should be easier for American students to escape the isolation created by their own numbers and geographical position. Interesting evidence of this growing conviction about world fellowship is to be seen in the sums raised by the World Student Service Fund, and by a remarkable conference of four hundred students on the Christian Mission which was held in December, 1943.

For a number of years there has been a loyal S.C.M. in

*Jamaica* though it has been sadly neglected by W.S.C.F. visitors. Word has come from it on more than one occasion during the period. But the most significant development in the Americas has been the building up of Student Christian Movements in *Mexico, Brazil, Uruguay, Argentina* and *Chile*, during the three year period. One result of the visit of the General Secretary to South America in 1941 was a very generous agreement on the part of the Continental Y.M.C.A. to withdraw from formal relationship to the W.S.C.F., while maintaining a cordial informal relationship, thus allowing the new contacts with the W.S.C.F. The Students' Christian Association of *Brazil*, which works among high school and college students, became in accordance with previous decisions of the General Committee and the Executive Committee of the W.S.C.F. a corresponding member. The Academic Christian Associations of São Paulo and Rio de Janeiro have built up their work and the two movements are working in harmony. In *Uruguay* and *Argentina* the movements have set up together a committee for the River Plate, which has greatly aided them in their development. In *Chile* the youngest S.C.M. came into existence in April, 1944. In *Paraguay* there are already the beginnings of a movement, thanks to a great leader of the Uruguayan movement, who has gone there. The S.C.M. in *Mexico* celebrated its second anniversary in June, 1944. In *Peru* also there are contacts with student groups which will certainly be developed later on. Indeed, there is no reason why, given funds and personnel, there should not be a number of new movements in the not too distant future.

This work in Latin America is of a pioneering character. The opportunities and problems of all these movements in a highly secular university situation, with Protestantism greatly in the minority, are strikingly similar. This is the region where the ecumenical policy of the W.S.C.F. will perhaps be most severely tested in the next few years and where our willingness to help in the expansion of the work of Christ amongst students will be proved. At the present time, in collaboration with the Committee on Cooperation in Latin America, and with the help of gifts from Canadian Churches, the Federation is providing the funds for student workers in Mexico, Brazil, and the River Plate. These three years of war have seen the initiation of a new project, which must become firmly fixed in the Federation's agenda for the years ahead.



## Working Together on American Campuses

R. H. EDWIN ESPY

In 1941 a million and a half students were enrolled in over twelve hundred colleges, universities, and other institutions of higher education in the United States. To describe what happened when an enterprise of these dimensions was mobilised for war is clearly beyond the compass of this statement. The attitudes and actions of college administrators in the face of the mobilisation of their campuses is a story in itself. Suffice it to say that in the end there were practically no institutions, which were requested to do so, that did not gladly place their facilities of instruction and equipment at the disposal of the government for the Army Student Training Programme, the Navy College Training Programme, numerous auxiliary, military and naval training units and a number of programmes for specialised research and the training of civilian students in relation to the war effort.

At the height of the campus training programme, there were half a million students in uniform, including several thousand women, on approximately 500 campuses, in addition to countless projects of research and training taking place in other institutions without the knowledge of the public. The numbers as of September, 1944, are probably about one-third of these figures.

### *An Unfamiliar Campus*

The word most often used to describe the lives of these student trainees, and indeed of the majority of the civilian students who have continued their regular studies, is the word *acceleration*. It is understandable that the armed services were concerned to accomplish a maximum of training in a minimum amount of time. The psychology of speed and concentration rapidly extended to the rest of the curriculum and to the extra-curricular lives of the non-military students. The majority of institutions shifted from a nine-month year to a twelve-month year, and an amazing number of the civilian students have been

studying without vacation. The military personnel, of course, have had no alternative but to study without interruption until their courses were completed.

What a contrast to the pre-war American campus! Fraternities became dormant; sororities and regular women's dormitories on many campuses were taken over for students in the armed services; social activities languished or were moulded to the military pattern; intercollegiate athletics were drastically curtailed and in many cases eliminated. The plethora of extra-curricular activities—sports, dramatics, journalism, debating, glee clubs, honour societies, student politics and the rest of the maze that bewilders the foreign visitor!—were reduced to a spectral shadow of their lusty past. Even studies underwent a transformation. If a man in uniform was not abreast of his work—and the standards of performance were higher than students as a whole had ever dreamed attainable—he was summarily demoted and removed to a less privileged station in military service.

### *Students in Need*

This new campus climate which settled upon the colleges and universities of the United States in the winter of 1942-43, posed for the student Christian organisations some *staggering problems*. Local units of the Y.M.C.A., the Y.W.C.A. or the church-related student agencies existed on most of the campuses where training units were established. But how could they cope with the new set of needs, particularly in cases where their leadership was entirely voluntary and the lives of professors and other non-student counsellors were just as accelerated as the lives of students? Suddenly thrust on their campuses were hundreds or thousands of complete strangers. In most cases the newcomers had not selected the colleges to which they went, but found themselves suddenly sent. They were drawn from all parts of the country, and all branches of study. They varied greatly in age and background. They represented all faiths; campuses which had been practically 100% Protestant suddenly were a third or a half Catholic with a strong minority of Jews; Catholic institutions found themselves half populated by Protestants.

Thousands of boys who were just out of high school, or who had attended a college but continued to live with their families, were away from home for the first time in their lives. Men who



were engaged, or in many cases married, were separated from their fiancées and wives. Loneliness was the number one illness. Practically all were experiencing a sudden regimentation quite in contrast to the carefree casualness of the normal American college. Thousands were still uncertain with regard to the issues of the war. Many were confused on fundamental religious truths: Can there be a God in a world like this? If He truly exists, what kind of a God must He be? Is history safe in His hands? In moral and ethical areas the dislocations of the new situation tended to remove the old restraints. "What difference does it make?" was a familiar outlook. Personal problems not formerly encountered suddenly arose for practically every man or woman in uniform. One prevalent difficulty, quite apart from the question of sexual morality, was that of total men-women relationships. How build normal friendship in an abnormal setting? Were the women to become simply hostesses, or would it be possible to create the conditions and the psychological attitudes out of which a more healthy mutuality of companionship could be developed?

To help them in their manifold needs, the students in training were without two important resources which were available to other military personnel. No chaplains were assigned, except in a few isolated cases, to the College Training Programme; and no units of the United Service Organisations, which was established at the beginning of the war as the recognised civilian agency to minister to the spiritual, social and recreational needs of men in the service, were placed on college campuses. Consequently the Department of War and the Navy Department officially delegated to the resident religious forces on the college campuses the responsibility to minister to the religious and social needs of the student trainees.

### *Local Programme Resources*

The Y.M.C.A., the Y.W.C.A. and the church-related student organisations, to help meet these needs, established *widespread programmes* embracing the following major elements: personal counselling on all manner of problems; provision of opportunities for worship and other religious expressions; the holding of discussions and conferences on subjects of social significance; the creation of facilities, atmosphere and leadership for wholesome

social, recreational and cultural activities; the offering of multitudinous personal services to meet the simple day by day needs of men and women away from home; special attention to trainees who were ill; the provision of devotional literature and literature on religious, social and ethical issues; the channeling of speakers and other programme resources to the campuses with training units; and the development of an efficient system for keeping in touch with students in training as they moved from one campus to another or from training programmes into active service.

The various student Christian organisations, as well as different local campuses, put emphasis in different places, but the programmes of all the Protestant groups were remarkably similar. The programmes of the Roman Catholic agencies through the Newman Clubs were more strictly religious in character, while those of the Jewish agencies through the Hillel Foundations were both religious and social but less comprehensive than those of the Protestant groups.

### *National Co-ordination*

The national organisations of student religious work quickly felt the need to mobilise their resources and come together for consultation on their stupendous common task. *Two representative agencies were created.* One, essentially Protestant, was the War Emergency Council on Student Christian Work, representing the Student Y.M.C.A., Student Y.W.C.A. and the student work of the major Protestant Churches. The other, inter-faith, was the Inter-religious Council, representing the agencies in the War Emergency Council plus the Hillel Foundations and the Youth Department of the National Catholic Welfare Conference.

The official creation of the War Emergency Council and the Inter-religious Council by the respective constituent organisations represented an important forward step in co-operative relationships among the many student religious agencies of the United States. It is also notable that this two-fold national pattern of co-operation—inter-faith and inter-Protestant—was in response to an increasing trend on local campuses.

What national services did it prove possible for these emergency agencies to perform? The very fact of the creation of the Inter-religious Council, both nationally and in its local counterparts, has been significant in itself. But it has had a widespread



practical usefulness. It has facilitated general consultation on work with students in uniform, clearance of basic policy and specific programme, united approach to representatives of higher education and the military, both nationally and locally, and—not least important—full and frank discussion on the longer range philosophies and objectives of the respective national religious organisations. The value of the Inter-religious Council, and the promise which this experience holds out for the future, is now unquestioned.

The War Emergency Council, being a Protestant agency and representing a more homogeneous constituency, has had a more inclusive function. Among its activities have been, in addition to the ones enumerated for the Inter-religious Council: the creation of local Campus Christian Councils and the maintenance of contact with them; the development of a directory of local Christian groups and professional student workers; the provision of data on colleges where training units have been situated; the distribution of literature for men and women in training on the campuses; the publication of *Communique*, a bulletin for workers with student trainees; the offering of counsel on programme, materials and methods for local use; the creation, in co-operation with the Federal Council of Churches, of the Christian Commission on Wartime Campus Missions, through which religious embassies have visited campuses where trainees are situated; contact nationally and locally with college administrators to interpret the policies and programmes of the constituent organisations; assistance to local groups in developing a strong relationship with other interested campus organisations, with college administrations and with military authorities; the setting up of regional consultations and training conferences on work with students in uniform for student religious leaders in all sections of the country; representation of the Y.M.C.A., the Y.W.C.A. and the church-related student organisations in relations with the Catholic and Jewish agencies and their local units; planning ahead for the period of demobilisation and for the responsibilities of united student Christian work in the period following the war.

### *Emergency Learnings*

Not only has the readiness of the various agencies to work together improved the effectiveness of service to students in uniform. Of longer range importance, the experience of the past

two years has revealed some important facts concerning student Christian work in the United States. We shall refer here only to the work of the agencies in the War Emergency Council.

1. *There is a momentum and a vitality in the student Christian movements that has persisted in the face of the exigencies of war.* It is significant that in addition to the programme for student trainees, the Christian organisations have continued and even expanded many of their normal activities. Summer conferences have had larger enrolments than for many years, with a surprising number of men students in attendance—many of them in uniform. During the Christmas holidays of 1943-44 there was held at Wooster College a continent-wide conference of all the major student Christian organisations of the United States, Canada and Mexico on the World Mission of the Church. In the academic year 1943-44, more money was raised for World Student Relief than in any previous year since the last war. On local campuses a valiant effort has been made to keep the programme vital. Women students and men students too young for military training have assumed unaccustomed leadership responsibilities.

2. *College administrations and the voluntary religious organisations—both national and local—have drawn closer together.* There is a growing concern among college and university presidents both for a vigorous student religious programme and for increased provision by the administration for competent professional religious leadership. There is a new recognition among the national voluntary religious organisations of the importance of administration support and participation if local work is to have maximum effectiveness. Steps are now in progress to translate this mutual concern into concerted action.

3. *A greater importance is attached to regional units as a base for intercollegiate programmes.* For the first time, through the War Emergency Council, the national student agencies of the denominations have appointed regional representatives to assume specific responsibilities for inter-collegiate visitation, for the bringing together of conferences, for co-operation with regional leadership and programmes of the Student Y.M.C.A. and Y.W.C.A., for regional undertakings of study, consultation and training. If regional work can be expanded, without sacri-



fice to the sense of participation in a total national movement, it is hoped that many more students can become participants in the intercollegiate Christian movement.

4. *The experience of the War Emergency Council has set forward immeasurably the cause of united student Christian work.* No one who has not seen the American campuses at first hand can visualise the complexity of the present organisational relationships in the student field. One can speak of a Student Christian Movement only in the most general sense. Organisationally, there are numerous such movements, related either to the Y.M.C.A. to the Y.W.C.A., or to the Churches. These in turn have variations of regional and local relationships, and all have interrelationships to one another. These organisations have co-operated admirably in the past through the Student Volunteer Movement, the Council of the World's Student Christian Federation in the United States, the World Student Service Fund, the University Christian Missions, the Japanese-American Student Relocation Council and various other joint projects. The most recent and significant national step in co-operative activity has been the organisation of a United Student Christian Council in the U.S.A. This United Council will serve as a clearing-house for all the common interests and activities of the bodies represented in the War Emergency Council, and the W.S.C.F. Council, and will replace these two temporary agencies.

5. *The world horizons of students and of their national organisations have been greatly expanded.* Interest in the World's Student Christian Federation has increased, though much of the financial support which would normally flow from this awakened concern has been directed toward the closely related needs of World Student Relief. It is expected that the total participation in the life of the Federation will be enlarged as a result of the war experience. In the domestic relationships of the student Christian organisations in the United States, the Council of the Federation has been increasingly accepted as the clearing-house for common planning in areas of joint concern. Under the new United Student Christian Council the various constituent agencies are planning for the first time to employ a highly experienced staff person to direct the work of the Council, both in its domestic responsibilities and in its functions as liaison between the American organisations and the international work of the Federation.

*The Hope for the Future*

It is too early to prophesy what organisational changes in American student Christian work may result from the experience of co-operation during the war. The cardinal fact is the existence on all sides of *a new conviction that the various agencies must work more closely together*. The test for the student Christian movements is yet to come. How shall we meet the needs of the thousands of men who will return to the campuses from the fighting fronts and from essential war activities? Probably more to the point, how shall we make the movement theirs? Will the men from the wars and the students who have been at home be able to meet on a common ground? Can we help them to a view of the world which will have equal significance to those who have suffered and those who have not? How can the claims of Christ be compellingly presented to students of such wide variation in maturity, experience and outlook? To meet this challenge realistically, a united Christian impact on the American campuses will be imperative.

Another thing now is clear to Christian students and their leaders in America. Except as we raise our sights to embrace the whole of humanity and particularly our fellow Christian students around the world—unless, in short, we accept the perspective of the World's Student Christian Federation and make it a reality in our daily campus programmes—we shall not be equal to the tremendous task that awaits us. While there are grounds for encouragement in terms of spirit and organisation, there are grounds for sober reflection as we think of the unprecedented problems which approximately three-quarters of a million returning students will pose for our Christian organisations.

In all that we do, we shall need not only the perspective of the Federation but the grace and the ability to act as an American microcosm of the Federation in a student setting which in itself is international, inter-racial, inter-organisational and inter-confessional in character. Student Christian work in the United States has the opportunity of a life-time to become truly ecumenical.



## Seven Years of Labour

*The relief task of the Chinese S.C.M.*

ELLSWORTH CARLSON

During recent weeks we have read in the newspapers of the long defence and finally the fall of the city of Hengyang, China. This will be a blow to the work of the National Student Relief Committee in China in addition to being a serious set-back in the United Nations war with Japan. One of the twenty-five local student relief committees was located at Hengyang, the communications centre of South-Central China. During these war years thousands of students from occupied areas have gone through Hengyang on their way to universities in the West. Each month about forty students have applied to the Hengyang Student Relief Committee for "travel aid". The committee was usually able to arrange free transportation for them on the railway to Kweilin and pay for their board and room while they were in Hengyang. The loss of Hengyang is serious, too, because it was on the main line of communications between the National Student Relief Committee's headquarters and about eight local relief committees in Southeast China.

Hengyang is not the first committee that has been lost because of the changing war situation. Others were committees at Shanghai, Peking, Hongkong, Macao, and Canton—to mention only part of them. But as old centres of student relief work have been closed, new committees have been organised so that the total number of active committees has grown. One of the chief merits of the relief programme is the way that it has always been able to meet changing local conditions. Mr. Kiang Wen-Han, Executive Secretary of the National Student Relief Committee, has continually visited local student relief committees and studied needs in areas where relief work has not yet been started.

### *From individual relief to community services*

This adaptability to changing conditions applies to types of relief as well as to places. This last spring a conference of local secretaries was held in Chungking to evaluate the relief work and

to discuss ways to make it meet student needs more adequately. As a result of the conference the whole emphasis of the programme is being changed away from cash relief to a selected group of students to provision of services benefiting a larger number of students.

In the past local committees studied needs of students applying for help and then gave cash subsidies or scholarships to those that the investigation showed needed them the most. But as years of war have gone by more and more students have seriously needed help, N.S.R.C. cash subsidies and scholarships have reached only a small percentage of the needy students, and needs were so widespread that determining who should and who should not get relief became an almost impossible job. During his visits to local committees last winter, Mr. Kiang found that almost all students were needy and came to the conclusion that the answer to this problem was to provide services to students of a kind that need not be limited to a small group.

For example at Kunming he found that the universities could provide no bathing facilities for the students; at the same time the prices at the Kunming bath-houses were prohibitive (about seventy dollars in China's inflated currency). To meet this situation, the Kunming Student Relief Committee has built a bath-house between the two main campuses where any Kunming student can get a shower. No provision for drinking water is made by the universities (whose income has not gone up anywhere near as fast as rising costs); so the committee has dug a well and now serves boiling water and tea throughout the day. (It is not safe to drink unboiled water in China.) The university dining rooms serve only lunch and supper, and at near-by restaurants students used to pay as much for their breakfasts as for the other two meals put together. As a result some students just had to go without breakfast; this was a serious situation, because the other two meals were sadly lacking in nutrition. Now students can buy cheap and nourishing breakfasts at a new breakfast room built by the Kunming committee. As a means of combatting malnutrition, beanmilk is served to about six hundred students each day.

A student union building (called a "student centre" in China), financed by the student relief committee, provides about the only recreational centre for Kunming students. All students can share in these services. The committee is sure that this pro-

gramme of providing services to all students is far superior to the old system of giving cash grants to a chosen few. About half of the initial capital cost of equipment and buildings was paid by the National Student Relief Committee; the local committee raised the remainder in Kunming.

### *An expanding administration*

The National Student Relief Committee was originally organised in 1938 by the National Committees of the Y.M.C.A. and the Y.W.C.A. Support for the programme has come from student groups throughout the world. In this way the student relief programme is an expression of international student solidarity as students help their fellow students.

During recent years substantial help has come from the American United China Relief (now under the National War Fund) and from its British counterpart, the British United Aid to China Fund (sometimes known as the Lady Cripps' Fund). Both of these organisations have made it a policy to work through existing relief agencies in China rather than to build up administrative agencies of their own. Both have chosen to work through the N.S.R.C. In 1943 the N.S.R.C. received almost half a million dollars (U.S.) from these two organisations.

Here we have the interesting situation of a relief committee set up by the Student Christian Movement administering funds from student Christian groups, from students not in Christian groups, and from the big nation-wide American and British China relief organisations. The arrangement has been highly satisfactory to all concerned.

The leaders of the student divisions of the national Y.M.C.A. and Y.W.C.A. are the Executive Secretaries of the National Student Relief Committee. In many cases local Y.M. and Y.W. student secretaries are the executive secretaries of the local committees. The advantages of such an arrangement are obvious. In the first place the Y.M. and Y.W. student secretaries are acquainted with the students and know their needs. In places where Y.M. and Y.W. secretaries lead in the relief administration, it has not been necessary to set up separate administrative machinery. I think of no other arrangement that would have provided the relief programme with as qualified leadership.

In fairness it should probably be said that there are also disadvantages. The relief work has tended to over-burden the secre-



tary and to squeeze out other Student Christian Movement work; in some cases an effort has been made to secure administrative assistants to handle part of the relief work. To be fair and to avoid suspicion among non-Christian students, the local secretary almost has to lean over backwards in his effort not to favour Christian students; this is difficult because he is in a better position to know the needs of the Christian students than of the non-Christian students. It might be pointed out that any other group that might be entrusted with the relief administration would doubtless find that it knew the needs of some students better than those of others.

### *A determination to see it through*

In 1942 the N.S.R.C. helped 13,000 different students. In 1943 the number was probably over 15,000. The new programme of "services to students" will doubtless reach a much larger number. The responsibility for actually getting the help to the students rests with the local committees. The National Student Relief Committee makes grants to the local committees on the basis of their requests and budgets.

China has already gone through seven years of war. Tens of millions of people have been refugees from the beginning. Thousands of students haven't seen their families, still in occupied territories, since they followed their universities to the West. The shortage of commodities and the terrible inflation have seriously cut the standard of living. It is certainly not surprising that China has become weary of war. Disappointments in the prosecution of the war and in the political situation within the country have contributed to this war-weariness. This has made the problems of relief administration more difficult. It has meant that to some extent "determination-to-see-it-through" has had to replace some of the enthusiasm, idealism, and buoyancy of the early years of the war. The leaders of the student relief programme are staying at their jobs and are doing it well under trying circumstances. They deserve friendly and generous support.

## A Christian Approach to Industry

ERIC W. BREWIN

The Industrial Department of the British Student Christian Movement is very much a child of its times. It began in the early 1930s, a time of mass unemployment when the main concern of students was whether they would be amongst the lucky ones to get a job or whether they would find themselves on the scrap heap of unemployment. Stark economic distress awakened many people for the first time to the fact that industry is now the nerve centre of our civilisation. For the first time it was realised that what happens in industry determines the fate and moulds the character of nearly all of us.

Yet, most current Christian teaching and thinking seemed very remote and almost irrelevant to the industrial situation. Thrift for example had been extolled as a Christian virtue; in the hey-day of capitalism it had benefited the community by increasing our capital wealth; in the thirties, however, thrift was a menace. It increased unemployment. Inventions of labour-saving machinery reduced the cost of production, but instead of benefiting mankind they served to swell the ranks of the unemployed. A man who worked hard and conscientiously would find that the result of his labours was the dismissal of his mate, since there was not sufficient for him to do. The simple teaching from pulpits that a Christian's duty consisted mainly in such things as not swearing, not getting drunk and being honest, revealed a complete failure to understand the situation and the depths of frustration into which a man was plunged if he honestly desired to love his neighbour as himself. Many grew impatient with the Church and the gulf between the Church and the industrial workers grew wider. Clearly knowledge of the Christian faith was not by itself enough. A deeper understanding of the industrial situation was urgently needed. The complexity of the technical issues resulted in many Christians who were keenest on reform either supporting cranks or taking the naïve Marxist line that the only thing to do was to work for a revolution and the complete overthrow of capitalism.

*Students Going into Industry*

It is not surprising that Edwin Barker, who had been appointed Social Study Secretary at this time, found his interest centring around industrial problems and the needs of those students who were hoping to go into industry. An entirely new sphere had to be tackled. A deep understanding of the complex industrial situation had to be arrived at, and a technique discovered to give to students as wide a picture of industry as possible so that they could appreciate the most significant trends and problems and the nature of the various conflicts. They had to be given a new vision of industry encouraging them to see it not as a sphere for money-making, but as a social service in which they had an important part to play. The ultimate goal of the new work, however, would be the training of a body of people who could do some pioneering in informed thinking about the meaning of Christian responsibility in terms of the industrial situation.

Student activities were started in a number of universities and the general policy of this work gradually lost much of the mystery and nebulousness which characterised the early stages. Student Industrial Committees were set up consisting of representatives of the engineering, science and economic faculties to run meetings with managers, trade union leaders, factory inspectors, etc. These meetings were such as to appeal to many students who because of prejudice or lack of Christian conviction would never have considered joining the college S.C.M. To get such people to participate it was essential to keep the S.I.C. (Student Industrial Committee) activities in the college autonomous and quite separate from the other S.C.M. activities. Non-Christians were invited on the understanding that the main concern of the meetings was to give students a first-hand knowledge of the situation in industry as seen from different angles and to stimulate an interest in current industrial problems. To the non-Christians the appeal was made in terms of their sense of responsibility; to the Christians it was pointed out that this sort of technical knowledge and discussion was essential if they wished to learn what is the will of God for people in industry. On this basis of a common interest in a technical approach to industrial problems harmonious co-operation proved possible. The Student Industrial Committees set up in the various universities were co-ordinated in a National Student Industrial Committee. Since 1934, however, the climax of the year's activities has been an Annual Industrial



Conference, lasting four days and attended by students from most of the universities of England, Scotland and Wales, and sometimes Ireland.

### *Ex-students in Industry*

Meanwhile, students who had come into contact with the student industrial work whilst at college were going into industry with their interest in industrial problems whetted. Further activities were therefore clearly called for so that they could continue the kind of discussion started in the student groups. In co-operation with the Christian Auxiliary Movement the Industrial Register was started, partly as a means of keeping in touch with these ex-students and partly as a record of keen local contacts in industry. By 1936 it became obvious that it was profitable to concentrate on those who had recently left college for industry, trying to help them to see industry as a Christian vocation and to bridge the gulf between the Christian faith and the common life. The members were kept in touch with one another by the circulation of Industrial Register Notes and wherever possible groups were set up for the discussion both of industrial problems and problems of the Faith. Many of these four hundred Industrial Register members proved to be of tremendous help in the development of the student work and the student and Industrial Register work must always be integrally related. A committee to supervise these combined operations was set up under the chairmanship of Mr. Clifton Robbins of the International Labour Office.

Our contacts with other industrial organisations have been invaluable to us in our work. One of the most useful links has been that with the Confederation of Management Associations, which includes such bodies as the Works Management Association, the Office Management Association, the Institute of Labour Management, and the Institute of Industrial Administration. This Association constitutes one of the significant features in a capitalist society which Marx failed to foresee. Their members take a fine professional attitude to their jobs as managers, and have a very keen sense of their responsibilities to the men they control and to the community. We also value highly our contacts with many Trade Unions. Perhaps the most important from our point of view is the Association of Scientific Workers, which is the only Trade Union with branches in the Universities. In addition to the usual Trade Union concern with improving wages

and conditions, the A.Sc.W. exists to demand that full use shall be made of modern scientific knowledge for the benefit of the whole community. In several centres, particularly in Nottingham and Oxford, we are now running our activities jointly with the University A.Sc.W. branch.

### *War-time Problems and Developments*

The war had, at first, a very restricting effect upon our work. The economy axe reduced the amount of S.C.M. staff time available. Industrial Register activities were particularly badly hit. The free time which students had and also the length of their courses at the universities were both considerably curtailed. The increased difficulties led to a change in the technique of our student work. It was decided to try and work through small groups of keen students, and as a basis for their discussions Industrial Newsletters were written on such subjects as: "Discipline and Incentives", "The Essential Work Orders", "Life and Religion", "Industrial Welfare". We soon came to feel impatient, however, with the small number of people we were touching. Something more ambitious, we felt, was necessary to capture the imaginations of somewhat suspicious and hard pressed students. Consequently, in each centre, we are trying to arrange a course of six or eight meetings with speakers from local industry. A typical series consists of: a Director, a Works Manager, a Trade Union leader, a Personnel Manager, a Shop Steward, a Works Doctor, a Factory Inspector, and an Economist. These people talk about their jobs and what seem to them to be the most significant trends and problems in industry today.

We have already run a good number of these series and have attractive ones planned for the next academic year. The best of the industrial students are quick to appreciate the fact that a course like this gives them an invaluable insight into the human problems of industry, which they wouldn't otherwise get during their university careers. Consequently, we are able to get the very best people to serve on our committees, and we have considerably increased the numbers we are touching. In addition to these series of meetings, we have run, and plan to run more, week-end conferences, at which we have perhaps four speakers and do a Works visit together. The main event of next year's activities, however, will be our Tenth Annual Universities' Industrial Conference, which will be held from December 29, 1944,

to January 2, 1945. The theme will be: "The Transition from War to Peace".

We also hold an Annual Technical Colleges' Commission to discuss with students from the colleges problems of religion, politics and education, and we are now drawing up a memorandum on Technical College Education. The S.C.M. in Technical Colleges presents very special problems, into which space does not permit us to enter here. The present position, however, is that we are now gradually recovering lost ground and are planning extensive activities in a few of these colleges, hoping to discover a technique to overcome the many difficulties.

There is one more side to our activities which should be mentioned. In the delightful old town of Warwick we held this year our Third Annual Agricultural Conference, which was attended by over sixty agricultural students, and proved a most enjoyable affair. The theme of the Conference was: "The Revival of the Countryside". We discussed this from both the farmer's and the agricultural worker's point of view; we had a session on Rural Social Life and Local Government, and we tackled the question of Town and Country Planning with the help of a man who is both Dorset County Planner and Dorset Land Utilisation Officer. In addition we had a service of worship, helping people to relate the Christian Faith to the rest of our discussions. We are now laying plans for the development of an Agricultural Department on similar lines to our Industrial Department. Here again we have established contacts not only with useful individuals, but also with such Trade Union, Research and Social Service bodies. We have great hopes for the development of this side of our work.

### *Seeking the Will of God in Industry*

On reading this article, some will feel, I am sure, that our approach is not nearly Christian enough. We would contend, however, that in order to know the will of God it is just as important to know the facts of the situation as to know the biblical doctrine of God and man. Every actual decision involves at the same time moral insight and technical judgment. Although we must try to keep the moral and technical factors clear in our minds, in real life the two are inextricably interwoven. In industry the technical considerations are even more involved than elsewhere. Consequently, a person who feels he is making a stand



for some high principle may, in fact, be acting quite quixotically, for the simple reason that he has failed to take into consideration the relevant technical factors.

For the Christian we believe that our type of activities is essential if he wishes to live the Christian life in industry. However well-founded he may be in the Christian Faith, if he has had no training in thinking about industrial problems, he may well find himself completely at a loss as to how to fulfil his Christian responsibility in his job in industry.

With many students, especially technicians, the only religious approach is via their interests and their work. Through the S.I.C. activities the S.C.M. touches a very excellent type of person who, for various reasons, would never otherwise come into contact with the S.C.M. By personal contact one is often able to remove misconceptions and false prejudices against the Faith and the Church. We also ask speakers we can trust in this matter to bring into their talks some remarks on what seem to them to be the implications of the Christian Faith for life in industry. Even with the least Christian groups the opportunity frequently arises for a straight talk on Christianity and industry. At our National S.I.C. we have a further chance to interest the students in the Christian Faith, but the Annual Industrial Conference is, of course, the time when we can do most in this respect. Many of our industrial students are, of course, members of the local S.C.M. branch.

### *Pioneering for the Church*

As the result of much trial and error, the Industrial Department feels strongly that the best approach is not to try to construct an elaborate Christian code to guide people in industry, but to aim at moving from the particular to the general, and not the other way. By arranging meetings with people from industry not only do we make sure that we are facing the real facts and not, as so often happens in Christian study circles, an imaginary picture, but perhaps more important, we give students, before they become one of the "vested interests" in industry, practice in dealing with industrial and social situations, seeing how they arise, passing judgment on them, and criticising the moral judgments made by others. Perhaps the main value of the industrial work lies here, not in the direct information given, but in the practical moral exercise involved. For this kind of exercise gives an invaluable

training in the appreciation of the content of moral and Christian living, not only in industry, but in all spheres of life.

Recently, in many of our larger towns, the churches have been running Religion and Life Weeks, and most of them have been weakest on the industrial side. Much of the best speaking and local leadership has come from our Industrial Register members. It is, therefore, in the interests of the life of the Church as a whole that there should be a rapid expansion of the Industrial Register work, so that we may have amongst our Christian laymen many useful leaders who have thought constructively about what Christian responsibility means in an industrial setting.

When a discussion is started on what ought to be done, there comes to the Christian a unique opportunity to advance the claims of the Christian Faith as providing the soundest basis for ethical judgments. In all situations the Christian knows what he ought to do, namely, seek to obey the will of God, Who is revealed to us in the Bible as the God of Abraham, Isaac and Jacob, and the Father of our Lord Jesus Christ. As he tries to learn the will of God in a real situation, his understanding of the Christian Faith will be re-shaped and rekindled; the dead wood of petrified theology will be seen for what it is; and by combining a living Faith with a sound knowledge of industry, a strategic bridge will have been created, invaluable for the ecumenical movement, linking the Faith and the common life.

## No Sign Shall be Given

*A view of the Indian Situation*

E. SAMBAYYA

It would seem to some, that Britain was saying to India through the Cripps' proposals: "Show us a sign of your unity in order that we may transfer the Government of India to you." But it is an impossible proposition for India at present—perhaps as impossible as it is for the European States to unite.

None of the schemes for unity devised by the wit of man so far, have been found adequate to meet the need of the situation. The present political deadlock is a proof of human inability to cope with a situation, which is not purely political, but in the main spiritual. It is hard to imagine that even the Government, which has taken the drastic measure of imprisoning hundreds of the greatly revered leaders of the country, is complacent about the present state of affairs. Does this not force us to approach the Indian problem from an entirely different angle? From the study of the Hebrew Prophets we learn that they interpreted contemporary history and political events from the point of view of God. For instance they taught that the appearance of the Assyrians on the scene of the eighth century politics of Palestine, the Exile, and the rise of Cyrus to power in the East had important lessons for Israel. The prophets had never been popular, and their advice and admonitions went unheeded. Yet, we now know that only they were right.

Perhaps it is the absence of the spirit of prophecy in the cultural heritage of India which has made the Indian people reluctant to take history seriously, and also to adopt a passive and negative outlook on life. The following quotation from Archbishop Söderblom forcefully illustrates how far and how sadly the Indian people have strayed away from a conception of history which their ancestors had developed:

"The Mazdayasanian (i.e., Zoroastrian) scheme expresses in somewhat scholastic way the idea implied in the word history: that is to say, 'something happens in what happens', so that the intricate mass of events has a meaning and goal beyond the actual combination and situation. The real



kernel of history is a *forward*, not a seesaw, and not a *backward*, although it may seem so to human eyes. This profound conception has arisen only twice in history of human thought—in Zarathustrianism and in Mosaism . . . Christianity has inherited it from Mosaism, and it has become prevalent in the Western civilisation in the form of a belief in a divine purport in history, in progressive evolution or in a redeeming crisis, and constitutes one of the most significant features and influential factors in the civilisation of Europe and America, as distinguished from the great civilisations of India and of the Far East."

Had the Hebrew Prophets been viewing the Indian problem they would have told us how the arm of God was to be perceived in everything that happened in India. I want to argue that the prophetic view of history, and the Apocalyptic faith in the ultimate triumph of the cause of God will throw a new light on the Indian problem, and that India's political destiny is bound up with its spiritual development according to the eternal purpose of God.

### *The conquests of Brahminism and Islam*

The story of the Indian people may be said to have begun with the settlement of the Aryan tribes in the Indo-Gangetic plain and with their subsequent conquests of India for Brahminism. The early Aryans were a people sensitive to spiritual realities; but the Brahminism which grew out of their primitive joyous faith, developed in the direction of arid monism. One wonders if it is not a case of men preferring the vain speculations of their own mind to the revelation of God in creation and history. The turning away of the Aryans from the worship of *Varuna* to that of *Indra* and kindred gods was a movement in the direction of retrogression from ethical monotheism.

Centuries of Brahminical domination of India have bequeathed to its people the caste system, idolatry, and the Karma doctrine. The theory of *Karma* has robbed the people of initiative and effort, and made them acquiesce in their lot, while the fascination of *Advaita* and *Yoga* rendered them "other-worldly" in a bad sense. By far the most serious consequence of the Hindu domination of India has been the coming into being of

millions of "untouchables". That in itself is a severe judgment on Brahminism which, as later history showed, has been weighed in the balance and found wanting.

The story of the Muslim conquest of India, its looting and massacres, and its subjugation of the whole country makes sad reading. Nevertheless, the Muslim invasion of India should be regarded as a significant event in the story of the Indian people, and a necessary step in the fashioning of this nation. Islam is God's rebuke to Brahminism, and to every evil which was permitted under its system. Islam served as a scourge and weapon in the hand of God to execute His judgment on His people, and to recall them to a new obedience. To this day the fury and fanaticism of Islam is disconcerting to a Hindu. The message of Islam came as a great contrast and a fierce corrective to the iniquity of caste, the abomination of idolatry, the utter barrenness of systems such as monism and pantheism. It was a call to a new outlook on life. But in course of time Islam became a spent force. Its witness to the unity of God, and man's obligation to obey Him, were eclipsed by the self-seeking of the Muslim rulers, and their preoccupation with building an empire for themselves. Though the Muslims were inadequate to make any positive contribution to the spiritual growth of India, they left in the country a vigorous and militant community which opposes Hinduism at every point and exposes its fallacies. Islam is designed to be, and still is, a rebuke to Hinduism. The complexity of the Indian problem may be said to have been well established with the residence in the country of three mutually exclusive, irreconcilable, and ethnologically different groups of people (Hindus, Muslims, and the untouchables) by the close of the Muslim period.

The Mohammedan rulers proved to be unworthy shepherds. They became insolent, greedy, and fanatical. The ablest of the Moghul rulers were inadequate each in his own way. Akbar was vaguely syncretic, as is evidenced by his curious efforts at the evolution of "*Illahi-Din*", a new eclectic religion; while Aurangazib was possessed by iconoclastic zeal and bigotry.

### *British supremacy and imperial policy*

God, in His inscrutable wisdom, made use of another power to carry out His purpose for the Indian people. That was the time when the sea-faring European nations were seeking to establish trade settlements in India. The English, the French,

the Dutch and the Portuguese were rivals in the Indian spice trade. India might easily have passed under the French; but the French were soon eliminated; and by degrees the lucky British traders found themselves at the head of a kingdom in India. The local feuds among the Indian princes, the lack of perseverance on the part of the French, and the adroitness of Robert Clive may have been some of the reasons for British supremacy in India in the first instance. Yet none of these reasons are adequate for explaining why India should have passed under the rule of a totally alien, and a Christian power. In the language of the Prophets, God employed the British as an instrument for carrying out His plan for the Indian nation.

The imperial policy of Great Britain has brought about a remarkable situation in India. It has unconsciously fostered an ardent love for democracy, and a strong disapproval of imperialism in the hearts of the Indian people. A shrewd historian might have remarked that the British policy in India was ultimately detrimental to its own interests in that land. Britain never felt that it held India by divine commission and with altruistic motives. The British are as human and selfish as any other nation; and in their Indian policy the British interests have been of paramount importance every time. But that is not to be wondered at as the English are not angels! After making the fullest allowance for the normal selfishness of the British people in their dealings with India, it must be said that they acted as guardians, creating such external and internal conditions for the development of the Indian nation according to its peculiar genius. They might have made a serious attempt, had they wished, to flatten out the acute differences of race and community that obtain among the Indians in the interests of a smooth and less complicated form of government; or they might have induced the Indians to become Christians. They attempted neither of these. On the other hand they seem to have encouraged the various social and racial groups to develop according to their potentialities without hindrance. Ramsay Macdonald's Communal Award may be regarded as an instance of this policy. For over two decades now Britain has been attempting the impossible task of welding the mutually irreconcilable and openly hostile social and political groups in India into one organic political entity. Every effort in this direction has not only been a failure, but has also revealed fundamental difficulties in the way. The complexity and the apparent



hopelessness of the Indian problem may be readily perceived when one considers the conflicting claims of the various major communities and political parties in India. The Congress with its claim to represent the "dumb millions" of India demands complete political independence. The Muslim League, which is now a power to be reckoned with, urges Britain to "divide and quit India". The Indian princes, who show great uneasiness and alarm, demand the fulfilment of their treaty obligations. The minority communities and scheduled classes, who are extremely suspicious of the whole situation, are craving protection from exploiters and their oppressive elder brethren. The latest move of England was to send Sir Stafford to India and ask the Indian people to present a united demand for self-rule. The desired basis of unity could not be found. The Congress over-simplified the issue, and resorted to direct action. The India Government promptly quelled, with an iron hand, what seemed to it an open rebellion against law and order. Since then there has been no appreciable change in the situation except that the unfortunate Mr. Amery has had to endure more than his share of blame, and the hard-working and unimaginative Lord Linlithgow has left India unhonoured and un-sung.

### *God watches over India*

Humanly speaking, there is nothing that can be done in the matter. While this may be so, is this not just the time when the question of British and Indian relations should be viewed from the point of view of the divine operation in history? It has been a jibe against Indians that they view things from the point of view of God far too often and too easily; and that they acquiesce in every form of servitude, regarding it as their *Karma* or *Kismet*. Our plea is that the Indian question should be viewed from the point of view of the living God who controls and gives meaning to history. God has not left India to a meaningless political deadlock, or chaos. He has been jealously watching over His people in this land. During the peaceful rule of Britain India has received the living word of the Gospel. Since then the Church of Christ has been growing almost imperceptibly in Indian soil. The origin and growth of the Church in this land of conflicting philosophies is nothing short of a significant miracle. Historically, the Church in India is the fruit of the labours of the Western Missionary Societies. At the same time

the Church is God's supreme and silent gift to this nation, because in and through the Church God is offering to the Indian people the very thing they stand in need of—unity. Unity is a costly gift. Its cost to God is tremendous. It is going to cost something to the recipients as well, for this gift has to be appropriated through a new birth. The new birth is given through the baptism of regeneration and admission into the Church—the body of Christ. Into this household of God are reborn Brahmins, who are the spiritual aristocrats of India, Muslims, the haughty and the dethroned rulers of this land, and the untouchables, who for centuries have been treated as the scum of the earth. But in this new and divine society they live and labour with a new sense of belonging to each other. They are bound to each other by a new and enduring tie, which is wholly other than that of common race or culture. Has India discovered the pearl of great price? And is she going to sell all that she hath to possess it? The majority of Indians have hardly discovered the Church which is in their midst. The Church in this land suffers from many disabilities. Curiously enough there are divisions in it. It is not very attractive, nor aggressive. Still, it offers the one way of hope for this great people to attain their real manhood, and fulfil their destiny.

It is conceivable that, on theoretical grounds, Hinduism too may make a similar claim of offering a basis of unity for India. But can Hinduism really make such a claim and still remain Hinduism? No, it cannot. There is no conversion to Hinduism possible. A Hindu is always born, not made. Can Islam make a similar claim to be the giver of unity? It cannot. Islam has had its day and supreme opportunity. After their record of conversions by the sword, the Muslims in India can never again dare to present Islam as the gift of God to heal the hurt of this people.

### *Unity through the Church of Jesus Christ*

In India the mistake is commonly made that the Church, in some special sense, belongs to the Christians as if it were their property. And for that reason, the invitation to join the Church is interpreted as proselytism. The Church is not the private property of the Christians as the sun is not the peculiar possession of the Hindus. The Church is the household of God. It is divine (holy), and universal (catholic). God commendeth His love to us through Jesus Christ His Son; and the Church is the body of Christ. It is the extension of His incarnation projected

into time and space, carrying out the tasks which He has to fulfil for each generation. That the millions of the Indian people should come to the knowledge of the living God, and offer to Him their praise and adoration, united to one another through the Church, is part of His purpose which "He hath purposed from the foundation of the world".

All this may sound theoretical to the practical politician. The solution of the Indian problem, he will say, cannot wait till the purposes of God are fulfilled through the Church. Yes, this is not the blue-print of a programme, but a prophetic vision. Its message is that God is trustworthy, and that He will bring to pass that which is for our highest welfare in a time which cannot be predicted. Yet, in a sense, He depends upon our faithfulness for carrying out His purposes. Every one who has the highest welfare of India at heart has been given enough light, and a definite piece of work to do, however humble. "*He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*" In that small sphere he is called to be a faithful steward, a good neighbour, and a dutiful son of God. Thus there is abundant scope for constructive political activity even for the keenest nationalist.

The knowledge and service of God is the greatest destiny of the Indian nation. To this end was this people nurtured and trained through varying circumstances. The British occupation of India is a part of the general plan, though the British rulers may not be conscious of it. As rulers and guardians to whose care are committed 400 millions of people, the British are exposed to the judgment of God. No nation is good enough to rule over another, except for a while and for a special purpose. When the mandatory rule of Britain in India is going to terminate is a matter which in large measure is dependent upon India's discovery and appropriation of the God-given basis of unity and its growth in dutifulness, and neighbourliness. Thus the Indian problem is at bottom spiritual, and it admits of no other solution except that of the faith of the apocalypticist, who in the darkest moments of history saw with the eye of faith God on His throne, and the city of God descending from heaven, and was assured that "God shall wipe away all tears from their eyes". The foundation of the apocalyptic faith is victory for God in world issues; and that exactly is the meaning of the Indian struggle.



## A Prisoner of the Gestapo

*Extracts from the Journal of a Protestant pastor in France*

30th May, 1943

Ten a.m. In the church, last words to the catechumens before their confirmation. I leave them to go up and give the general lesson to the Sunday School on the first floor. At the foot of the stairs Madame X stops me: "Don't go up. The Gestapo is there and wants you!" My bicycle is at hand. I have plenty of time to escape. I don't even think of it, but go back into the church, put on my gown and prepare to climb into the pulpit. After a few moments the gentlemen appear and I see their faces of bakelite, their glassy eyes. Yes, it is my name they pronounce; they really are looking for me. "You must come at once; the chief wants some information from you immediately." I assure them that I will follow them after the service. No, that won't do. I must come now. They promise that I shall return in ten minutes. I know the promise is absurd, and impossible even if they were sincere. But I have begun to discuss the matter and to believe them. Already a lie, like a chain, is fastened on my wrist. I resist a moment, then call my counsellors to my aid in the hope that they may have some power of unbelief that I have not, and will give me the order to mount the pulpit steps. But the two men of bakelite are positive, they promise solemnly and give their word—"in ten minutes" . . . Then I saw clearly how unarmed a Christian stands before a lie. I knew, we all knew, it was not true. The only defence could have been incredulity, refusal to accept a promise. And how can one refuse a promise that is given? Only by rejecting him that promises! . . .

The car bowls along the deserted streets. The presence of X, who refused to leave me, is a great relief to me. For the moment there is perfect calm. I do not look at the gulf that yawns before me. I enjoy the drive. At B. Boulevard X is made to get out. Then I hear the policeman say to the driver, "To Fort Y." I am done for, and I am alone, but calm. My foot has been carefully placed in the trap, but the trap has not yet snapped. We arrive and go in. The moment the iron door clangs behind us, the officer, who up till now was all sugar, turns to me and looking at me a few inches off, says in an entirely different voice, the dry and cunning voice of a victor, "You are arrested. Why, I don't know."

The noise of the door, these words and his tone, give me precisely the feeling of a dagger-thrust which penetrates my back to the very middle of my heart, killing at a blow that indefinable something which is, as it were, the lungs of the soul, the breath of the personality; that something of which we are so unconscious, though today I cannot name it without a trembling of my whole being, whose existence I only fully realised at the moment of its assassination—

I mean *my freedom*. I shall have no particular hatred for those who robbed me of it. But I know that in future if anyone laughs at it in my presence, or thinks it entertaining to talk flippantly about it, I shall push his face in.

So the trap is closed and I am a prisoner . . . and yet the opening of the door into suffering. . . . I try to say, "You promised me!" . . . "Promised? Promised? It was the only way to pull it off."

I hear the resounding, the hideous noise of the bolt. My life as a prisoner has begun. I look around me, examining everything that can be examined, in my mind already is the thought of escape which haunts all prisoners from the very first moment. This is the universe in which I must live, and which I can only leave in thought. One metre forty-eight centimetres by two metres eighty centimetres; a window in the roof which only shows the sky; a straw mattress, two blankets, and a pail. It is half-past ten. Half an hour ago my friends gave me warning. Perhaps now they are waiting for me to return and conduct the service. Half an hour! What has happened? Is it really myself? Am I dreaming? May I not take a leap back over that short space of time and recommence life where I left it? Thirty minutes, and I have lost my parish, my communicants, my children, my friends, my home, my work. Everything that Job lost except his health. And Job was able to have visitors. . . . What are they doing out there? . . .

All the afternoon I kept on living through the scene which might have taken place if I had not allowed myself to be made a fool of. . . . Half-past one! The door opens and a bowl of excellent soup is handed in. I can scarcely swallow it. I am beginning to know what it is to be so sad that I cannot eat, that food sticks in my throat. I must look at my situation again. It seems to have been reduced to a minimum, for there is nothing more to lose. The clothes I stand up in. Nothing to read; nothing to write with. I realise with dismay that I have no Bible. I let them lead me off without my Bible in spite of all the promises I had been making myself for years, in spite of the pleasure I used sometimes to take in imagining myself *tête à tête* with it. . . . Sunday supper at seven, bread with butter and cheese. I thought of those who were thinking of me. I sang psalms and prayed for them. But that was only an instinctive rampart which I built up against the bottomless sadness that I felt was about to overwhelm me, sadness such as I had never before had to face. Night comes quickly in the cell. I must stretch myself on the mattress and try to sleep. . . .

I had crushed several insects which were moving about timidly in daylight—it was an occupation. But now when I lie down, and try to think of nothing, but to shut my eyes obstinately, slight scratchings and itchings decide me to open them again. Then I see

that the blanket where my head rests is dotted with bugs, a positive flock of the creatures have come out of their den to feed upon my body. . . . I throw off the blanket with its inhabitants, I begin to doze, when I hear groans and then actual cries which continue, to be interrupted and to be renewed with additional force. . . . It could only be a woman being tortured. I sit up with a bound, thinking it a nightmare, but the cries continue for a good quarter of an hour. Certainly it was a human voice. And then for the first time in my life I felt my face and my whole body bathed in a cold sweat. This was fear, the sweat of anguish. I pray God that those whom I love may never know such a moment. I don't even know how it ended. But I think it was simply the Church's Confession "He descended into Hell" that lifted me out of the depths. And the cries were never heard again.

*31st May*

Seven a.m. and the sound of a whistle. Curiosity. What is going to happen? All the doors open and human beings pour out like wild beasts from their cages. I realise that the building is full of men in my condition, men like me who are enduring the same agony.

The procession comes down in Indian file, at three metres distance from each other, each carrying his pail, which he empties, rinses out and re-empties. Then the file takes a turn in an oval course round the court. There is a faint early morning sun, and light clouds, and one has an astonishing sense of well-being from walking for an hour (soon it will only be for five or ten minutes), and exchanging a few stray remarks (under threat of being deprived of food tomorrow). All sorts of men are there, policemen, civil servants, British parachutists, officers, a Rabbi, workmen, a few "black marketeers". The file moves slowly round. Groups break off to wash at the well. I breathe again. At the moment of re-entering my cell I hear my neighbour say "Till tomorrow!" The doors shut and the lock is turned. I look at my watch. Eight o'clock. Till tomorrow! It is only eight a.m. and the day is over. The time has ceased to have any meaning. . . . And now I am faced with that companion, that pitiless enemy of the prisoner, that dragon against whom he has to strive without respite, the Devil in person. He no longer needs to make any pretence or to disguise himself as an angel of light. He is all around me, his back against the wall of my cell, sure of himself and with all the time there is at his disposal. Indeed he *is* the prisoner's time. There lies his first assault, at the first hour of the first morning. This is the fierce fight to be fought day by day and hour by hour.

But for the moment I turn to intercession—intercession such as I only knew it in the hours of mobilisation (if indeed I knew it then). Is it a strange favour God shows me that He leaves me



nothing else to do than this? No one can express the love which invades the prisoner's heart, a love for those left behind which is so ardent that it must be that they are conscious of its support. It is with this love that I spoke to God of my family, my church and my friends. And I knew that their prayers for me met my prayers before His face. Surely nothing is lost! Is there any change in the promises of God? Or in the love of my children or the Communion of Saints? Do I not know that we must learn to suffer, have I not told others so, often enough? True. Yet there are moments when the suffering is too great, and one cries aloud. Job and David themselves were not ashamed to cry out.

"O Lord, how many hours are there in the day, how many minutes in every hour?"

For four days no Bible, nothing.

### *1st June*

In the afternoon, the first parcel. A sheet, toilet articles, some food. Something to do and to undo. And above all the thought that my wife has touched them, has done it all for me. . . .

After supper that day, an interrogation. For the moment, a welcome diversion. But only then and gradually do I realise and understand that I am probably here to the end of the war, unless I am ejected. And as the days pass the chances of that diminish. I await a second interrogation. Happily I did not know this would take fifty days.

The most precious thing in the parcel was the key of a sardine tin with which I could write excellently on the wall. This then was my Wednesday's task: to search my memory, group and scratch out the words of the Bible which might best help my successor in the cell. He will have nothing else to do, and he may perhaps find here the sovereign armour against despair, and the assurance of ultimate freedom and the assembling of all the children of God.

### *3rd June*

At last the second parcel with a Bible. Amazing the arrival of that Bible! I dance for joy and cry out my thanks. Everything will be different now. But it is well that I have known complete deprivation and know now how it is with my companions who do not think of asking for a Bible, and who, having always done without one, will still go on doing without.

But the days pass, and weigh ever more heavily. Every moment I need to strengthen my hold on the promises of God. For me the struggle is waged on two planes: that of man abandoned by God and caught up again by the promise and hope of his resurrection; and on the human plane, which is where every prisoner stands—the end of the war or liberation. During certain sleepless nights I heard

the trains pass without stopping, and this ended by overwhelming me. I always saw nothing but armaments on the trains, and kept saying to myself: "Will the end ever come? They pile up such forces, who will dislodge them?" And victory receded into the night and the prison opened no more. . . .

At the other extreme I saw myself free, home in my family, my parish, or spending another winter in Switzerland, in retreat and in peaceful work. . . .

### *Second Week*

The days pass. I try to discipline them a little. An hour of intercession in the morning, gymnastics three times a day. Reading. A moment of holiday for memories and plans. A psalm in the morning, at noon and in the evening.

And so I must embark on a new week. Time, time, what am I to say of its inexorable course? I possess nothing but that, time without measure, without limit, without content, without direction; time which marks nothing except the torture of the soul. Yet the time of despair remains the prisoner's only hope, because at least it is moving on. The watch they left with me is a great blessing, not only because with it I can follow those who are outside, but also and simply because it tells me the time and reminds me that it is moving in spite of everything. I think of my neighbours who lack even this, and have no resource when they are completely lost in the day but to call out "What time is it?" I answered them every time until one day when a guard struck me a tremendous blow. . . . The prisoner's time is a dialectical matter. It is at the same time his despair and his hope. It might be better to say that the moments when despair clearly gains the upper hand are those when he leaves the course of time known to living men, and is stranded on the bank or rather in the depths of the river like a pebble which is too heavy to be rolled further towards the mouth. Yes, the most terrible moments are those in which one feels oneself flowing on outside time and in a motionless and dead eternity where nothing happens, where the flames of our absolute suffering will never be extinguished. Eternity from below, eternity without God, eternity where there is no hour, no direction, no expectation. Despair is simply the stopping of time, and the least particle of hope is the buoy which allows one again to enter its course.

### *About the 15th*

There are moments when the oppression of the cell becomes so great that the future is blocked and nothing points on to the horizon, moments which are so crushing that nothing happens in them. This is like an attack of appendicitis or of toothache. Memories, counsels, words, plans mean nothing. The Gospel no longer reaches me. If

the door would only open! Nothing else counts. But the door is shut and cuts me off from all possible comfort. Nothing comes through that door any more. I am alone behind it with my suffering. The ropes that are flung out cannot reach me. I am slipping into a bottomless pit. The weight of the ocean seems to lie on my breast. If I might only die and end everything (Jonah 2: 5-6). But there is no death. There is nothing but "the eternal thirst for an unachievable death", a fire that is not quenched. Slowly I approach that passage in the Bible, a passage in the Psalms, the words which Jesus prayed in Gethsemane, when His soul was sad unto death (Psalm 130: 1; 69: 2, 3, 15, 16). The hell into which He descended. Yes, Jesus is there. It is He who is speaking thus, who takes my prayer on His lips and my burden on His shoulders, and the sadness of my heart into His heart. This is the pity and the compassion of God. It is the only clear rescue in a place where nothing else can rescue me. Here solitude is obliterated. It is the presence of God, Emmanuel! God with us to the depths of the abyss. God with us in the valley of the shadow of death. Now I can read the Psalms with Him, or rather it is He who comes to read them with me. We are together in addressing God. By the Holy Spirit Jesus Christ is there in my distress and interceding to His Father with me. Or rather by the Holy Spirit I am transported into the distress of Jesus Christ and into His supplication to God for me.

At any rate I see that, abandoned by God and by men, we are together in our crying aloud to God. And thus God pours upon us "the spirit of supplications" (Zech. 12: 10), and with us He turns His eyes towards Himself. Mystery unutterable, indispensable, adorable, of the Trinity. One reality for man of the one true God. Psalm of joy which rises from even the most wretched hearts. Spring of living waters in the midst of the desert. Wonderful presence in the soul of a solitude that cannot be taken away. Perfect consolation in total desolation. What then is the God of those who do not believe in the Trinity and who have not caught the biblical revelation? In the Church at least let this God be proclaimed and let Christians not be impoverished through heresies. Of what avail are idols, gods invented by our despair?

The unhappier I become, and the more bitterly I struggle, the more surely too I am upheld and carried by the Word of God, so much the more one problem haunts me: that of my companions in the cells, all the prisoners in the world. It is so hard for me and I am so unhappy with all the resource and all the hope I possess, that I cannot understand how they go on living, go on existing, how a heart can continue to beat. I watch them during our constitutional. I only see impassive countenances. A body of flesh, sixty kilograms of human flesh, and you have there an abyss of suffering, inevitable



and infinite suffering. Yes, all those fellow creatures who are within a pace of me will return to their boxes to suffer and do nothing but suffer, till tomorrow, and the next day, and the day after that. They have nothing to do but to suffer, and all the time that passes nourishes their suffering. Intolerable vertigo! O God, have mercy upon prisoners!

And all this makes me understand that just at this point lies the entire and only problem of our destiny, slavery or freedom. It is not without reason that God calls Himself Redeemer and Liberator, and that in His Kingdom His children must always praise Him for redeeming them. The horror of bondage is so great that the whole Kingdom of God will resound with the joy of those whom He has set free. I *must* understand this, even as all its captivities were given to Israel to make it understand (Is. 35: 10).

### *3rd July*

Arrival of pencil, four centimetres of it. A divine inspiration makes me say to the sergeant: "What a joy if I had a pencil!" He takes one from his pocket and holds it out to me. I savour the possibility of writing. A postcard yesterday was an unheard of event. With the card and the pencil a new period begins. I am bored no longer. Time is scarcely a blank any more. . . .

### *6th July*

The prisoner's parcel is the whole world, come into his cell and to his heart. This food is for the soul far more than the body. First it is the affection of those who prepared and sent it. Then the taste of these various things recall different parts of the world and one's past life.

A little orange marmalade is the whole Mediterranean—rocks, mistral, and pine trees which linger in the memory. A tin of mackerel is the entire ocean, with its salt-smelling tides, its sands and waves. A tin of milk brings you all the pastures of the world, herds and their bells, dawn on the mountains, the scent of hay and of the cowshed—all confused in the mind. A packet of butter and it is all the tea parties of long ago, on the terrace, the sound of the tea-wagon pushed by your wife into a circle of your friends. . . . The prisoner's heart is far hungrier than his body. . . .

### *9th July*

The fortieth day! I think of the forty days of Elijah, and of the forty days of Jesus in the wilderness. Have I reached my Horeb and struggled against the tempter? Have I drawn nearer to my sanctification and grown in grace, or merely hung back and prayed for it? Is that enough for God to let me go?

*10th July*

Such a longing for affection fills my heart that the most healing words of the Bible are in the chapters of greetings at the ends of the Epistles. I used not to pay much attention to them, yet now they support me as the concrete witness of the Communion of Saints and fellowship in Christ. Yes, every one of those names in Romans 16 was a friend, a chosen companion of the apostle. Truly the Church was built upon the joy of human relationships in the sharing of hope. The Church was no more in theory than are all the friends to whom I constantly send greetings from my heart. . . .

*13th July*

During our ablutions round the water tap in the court, Captain Y. hisses in my ear that his door has been open for some days, his ropes ready and his escape planned. He is waiting for the moon to disappear. This plan of escape intrigues me enormously. I simply cannot understand how he will be able to open and shut the cell-door and then leave the building. If he is not misleading me, and if he really manages to escape, this man is a genius. What an adventure to share with someone else, what a salutary preoccupation to look out for him every morning in the corridor: Is he still there? has he gone? has he been caught and shot? . . .

*18th July*

The sergeant has been through all the cells collecting pencils. As it was he who gave me mine, I couldn't say that I had none, and I saw my treasure withdrawn, my one hope of working. A terrible blow. I remain bereft and idle, regretting all the economy of the last two weeks. If only I had written from morning till night and used it to the last centimetre.

Once more I feel myself to be in a vice, and I am afraid of the struggle that awaits me. I have my Bible, of course, and the sufficing grace of the word. But the Scripture is solid nourishment, and one cannot forever be nourishing oneself. When one has digested an Epistle and several Psalms with marvellous slowness, draining the meaning of every verse, then one has to live, to dispense the strength drawn in before returning for another meal. But it is not possible to live, the door is shut. Nothing to write, nothing to do, nothing at all, now, soon or hereafter, perhaps never again. And despair overwhelms me once again with a rage all the more diabolical because I had escaped from it before. Fight, fight, and always fight, hold fast, be ground to powder where I stand—anything rather than yield an inch to the devil.

*20th July*

Yesterday at last, after fifty days, my second interrogation. No new elements. But a great adventure, great journey, great diversion

which I awaited. The day spent with nothing to eat waiting in a cellar! But I got out of it some faces, some names, some news. We waited our turn like school boys in the corridors. Going there I was handcuffed to a young fellow with a face like wax, the most terrible mask of despair I have seen, who said not a word during the outward journey by car and the return by lorry. But as we mounted the stairs in the evening, when we were alone for an instant, he said suddenly: "I would give a million to save a single soul from being arrested!" He had drunk the cup to the dregs, he is my brother, my comrade in misery, but alas! not in hope; for I had not the presence of mind to answer at once that God had given more than a million for our eternal salvation. "Forasmuch as ye know that ye were not redeemed with . . . gold . . . : but with the precious blood of Christ as of a lamb" (I Peter 1: 18-19). He confessed to me also that a night or two before he had passed a rope round his neck, but, dropping his nail, he hadn't the strength to pick it up, and deferred his death to another day. The next day things were better. . . . He promised me not to do it. I tried to say: "Cast your burden upon Him," but the sergeant appeared roaring out: "Always you! Always the same! Off with you!" and pushed me into my cell where silence resumed its rights.

*31st July*

At 3 o'clock all the doors open. All go out uncomprehendingly. A positive crowd descends the stairs, like a flock of frightened sheep. Anxiety and curiosity have turned faces to stone. The sun blazes on the walls and heat fills the court like molten lead. The three or four hundred prisoners are set in a hollow square four ranks deep. Before them stands the Gestapo, at least twenty or twenty-five different kinds of detectives and officers, with their acolytes, powerful looking toughs in civilian dress, doubtless prepared to strike. The entire prison is there—those faces, rows of living dead! I see again many who I thought had gone. There is something horrible, infernal in the sight. Shall I ever awake from this nightmare? I think that perhaps we have been brought out to attend an execution, and I cry to God that I will not, I refuse. . . . I feel I must fall down.

Apparently it has already taken place, for they tell us in French: "Three of your comrades have just been shot for sending letters out. In future anyone who sends out a message will be shot at once. Further, those who still have pencils can give them up at supper time. From tomorrow the cells will be searched, and whoever is found in the possession of a pencil will be stood up against the wall and shot. Does everyone understand? We repeat—whoever is found . . . you can go in again." I ask the captain: "Are you giving yours up?" "I think it is wiser," he answers. Heavens! If *he* gives his up!



*23rd August*

The days pass, the heat abates, a great relief. The presence of a companion is an extraordinary resource—we talk about Jersey. He makes my mouth water by accounts of the culinary traditions of his country and his mother's puddings. And the whole atmosphere of the island, a breath of wind, space. Then the life of the communities. English lessons follow.

At midnight yesterday, what emotion! A noise of paper under the door. I hear my name called through a hole. I rush to it. The captain asks if I have any further message for my wife as he is going to try to escape. I answer him somehow. He asks me to look after his wife if he is taken. I say *Au revoir* and God bless you! Then the hole is stopped up. I believe he is going this very night, and do not attempt to sleep; instead I remain kneeling on my mattress struggling in intercession for him. I implore God as a child pesters his father. Perhaps I am asking something He does not want. But I go on asking. The captain must escape. Never before have I dared to pray for anything so definite.

Hours pass. I knew he needed three hours. If I heard nothing in the court, no alarm, no shot during that time, then there was a good chance of his success. Three o'clock had just sounded on the distant clock of a convent. I was about to fall asleep relieved . . . when I heard the alarm bell sound through the court and a sentry's voice shouting. "There are two men here!" All is lost. As he was going with his companion it must be they. I fall asleep overwhelmed with distress.

In the morning, what do I see in the corner of the corridor as I come up from washing? The captain, just as if nothing had happened. I am overcome. What then happened at 3 o'clock in the morning?

*25th August*

Yesterday morning the captain was still there. I suppose he has given up his attempt, and wonder what God can have done with my prayer. I am disturbed by having burdened Him to no purpose. But this morning at 6.30, before breakfast, the doors on our floor open one after the other and the sergeant looks in to see if everyone is there. We spring to our feet and could well dance for joy, for at last it is quite plain that if they miss someone they have not caught the captain, and he must be outside. Still we wonder how they know that someone has gone.

Before going down we are made to take out our mattresses. We shall now sleep on the stones. Rather hard! But what matter? It is worth it to gain the captain's life. And as a matter of fact his face is missing. A great hope and great good humour fill us all. To think that a man was able to get out by his own efforts is incredibly joyful.

*10th September*

Hot showers, for the first time in four months! I am in the same cubicle as the police officer, who had changed his cell so that I had not seen him for some weeks. He said to me: "Did you know—our friend the captain? Shot!" "No! How do you know?" "His companion is in my cell. They were caught."

It was all a mistake. Our joy was all a lie. We were rubbing our hands for joy over a corpse. Alas! has God deceived me? No. It is rather that I deceived myself by such insistence in prayer. I must not make any more petitions so precise and exacting. It's a good thing I was able to write him that letter. . . . Now I can only pray that he died in the peace of God, and keep as precious the farewell letter he gave me for his family.

*11th September*

This evening news is called from cell to cell. Unusual moment of tension. Armistice declared yesterday in Italy! Prodigious effect. Anything seems possible. The whole prison is flooded with hope and elevated by it. We scarcely feel ourselves to be in captivity, the future seems so assured and lightened. We begin suddenly to live on plans rather than memories. The war might end this year! for one hundred and five days I have neither opened a door, touched a plate nor seen a child. . . .

*13th September*

Departure of my companion. Sudden, brutal, strangling return of solitude.

*10th October*

Two days ago at midnight arrived Captain X—. Yesterday there came Z—. Three of us in five metres by two. A real company and conversational salon. Fine human quality in the officer. Sympathetic, vital business man. Both well aware of the present spiritual condition of the world. We are able to understand each other and have real conversations. But my prayer and my work must not suffer. Today is a true holiday.

*15th October*

Tomorrow is my twenty-second Sunday. I feel sorry for my companions. The second Sunday is worse than the twenty-second. We talked gladly of our children, Z and I, without noticing our cruelty until Captain X said "You can talk of your families because you expect to see them again. I dare not think of mine because I must not flinch." He had six children and would probably be shot in a few days. He had even less chance of coming out alive than I of return to Switzerland. (Note, he later escaped a second time and is safe.)

*18th October*

Yesterday was a long, grey, sad day. Little to eat and no light. Night after four o'clock. We talked of Greece and Albania. The nights have no end. Today the captain is questioned.

*19th October*

Yesterday the supper of pigs in their sty. For three of us, one bowl of soup, two spoons and a heap of boiled potatoes unpeeled, put on the floor among the sweepings, and that without light. The night almost black. Incredible mess. Yet we were glad of the potatoes.

*22nd October*

Still without light and the evening régime continued. One bowl of a basic soup like gravy, and unpeeled potatoes covered with earth, which we have to eat without seeing them.

The captain not back. Anxiety. Has he jumped out of the lorry? Is he free? or recaptured? or shot?

*25th October*

Yesterday a hot shower and news that the lorry was attacked on Thursday evening. Sensation! The same hope filled me as for the other captain. But nothing definite, since the lorry made several journeys. And on Wednesday he said to us: "Certainly no chance to jump off, for we are handcuffed in pairs. Something must be done from without, ten stout fellows to stop the vehicle and free us." (The very next day that is just what happened, and out of the six hundred prisoners the captain was there.)

This morning a woman called to us out of her window where we could see her head: "Cheer up! They'll do for them yet!" That gave us pleasure and courage. The most banal words from outside the barriers is loaded with meaning. . . . A new companion, a boy of seventeen.

Three o'clock. The poor child is weeping. We console him as well as we can. He repeats, as all newcomers do, looking at the walls: "But how long shall I be here?" I answered him: "The door may open in an hour's time or in a year's time."

In an hour's time! I spoke without knowing what I said. I had no presentiment. I had settled to work in order to utilise the last rays of light, when at four o'clock the sound of the lock was heard, the door opened and my name was pronounced with the expected and yet unexpected words, the two almost unbelievable words: "Out! Luggage!" Pack for ten minutes. With agitation. We all three start hunting in all the corners for my kit. But I am so shaken and trembling I can not get on. We have to share out, decide what to take and what to leave, I have messages to remember, promises to make, then farewells. Z. is in tears. . . .

R. DE PURY.



## Thinking Ahead as Christians

SIGTUNA

*Extracts from notes on a Northern European discussion in Sweden  
in December, 1943*

### What is the War About?

#### *Introduction:*

So far as the outbreak of the war in Europe is concerned, it is seen that the German way of handling the Polish question makes Germany responsible for the war. Germany has also subsequently used methods that must be abolished. Thus especially the British regard the war as a war for ideal causes. For example, in Norway it is clear that the war is fought for justice against evil and violence. This attitude is a psychological strength. But in spite of all appeals to justice everybody fights for himself. It would be naïve to believe that the British took up arms from love for the Poles. Only to struggle against the same enemy keeps the Allies together. There is no other common denominator for their fighting-spirit. There is a fight for democracy against dictatorship, but the most gigantic struggle rages between two totalitarian states. For many it is a struggle for Christian culture; but the culture of Russia cannot be called Christian. American Christians especially want to let the Christian outlook and international views of justice dominate; but regard for the rights of others does not dictate the actions of Russia. In this struggle Christianity and justice are involved in different ways, but they do not dominate and, what is most important, they have no organised international means of expression. It is important that in the peace these fragments of fighting justice are made to join in a common effort for rebuilding.

*A German:* We who saw nazism from within saw the question in a simpler way. We saw from the beginning that it had to lead to war. Seen from within, this is a war of religion and philosophy of life. But seen from the outside, the situation is not clear, mainly, as the introducer pointed out, because of the struggle between bolshevism and nazism.

*A Norwegian:* Before Norway was involved we regarded it as an ordinary war, but afterwards we saw how dangerous nazism is. When we see hell-fire approaching with nazism we are compelled to fight it.

*A Swede:* But truth can only be one, and it is not satisfactory to say that it is one thing seen from one side and another thing seen from another.

*A Swede:* Cannot we say that the war in a negative sense is a struggle against nazism and paganism without implying that in a positive sense it is a struggle for Christian faith?

*A Swede:* Concrete vocation is not a matter of fighting for Christianity against paganism but the immediate demand of the Will of God. This demand meets both German and Allied Christians. Human freedom is part of daily bread and the love of Christ forces us to fight for it.

*A German:* Many German Christians regard themselves as fighting against nazism by spiritual means: with the word of God and by doing the will of God. A German army chaplain is as good a champion against nazism as a British soldier. The conflict between Christianity and nazism is not parallel to the division of the present war. The war is a consequence of the division in national states and of the putting of man in the place of God which took place at the Enlightenment.

*A Swede:* The discussion has concerned spiritual factors, though naturally the war largely concerns material matters. But it is evident that spiritual factors are also engaged. If Christianity is defined as discipleship to Christ there is probably more of it on the Allied side.

*A Swede:* If you travel in Germany you get the impression that people fight for their lives, not for nazism.

*A German:* Every nation has its national interests. Nazism has intermingled just demands with its propaganda, and it is difficult to distinguish between national and nazistic factors. At the *Anschluss* of Austria anti-nazis also rejoiced.

*A Swede:* A Dane said the other day that the war does not only concern nazism but also the whole German spirit. An anti-Christian line runs from German idealism to nazism.

*A Norwegian:* In our struggle we are often forced to lie, falsify, etc. What is the will of God in such cases? In order to help in the struggle we are forced to do what we know to be sin and thus fight for Christianity with an uneasy conscience.

*A Swede:* To this we can quote Luther's words that we must not refrain from acting only because we are afraid of sinning.

*A Norwegian:* To us Norwegians here in Sweden it is very important to think the problems through. We refugees feel homeless outside the struggle at home. But we can see a task in working now with these problems, which our whole people later on will have to deal with.

### What is the Future of Germany?

*A German:* Opinions in Germany vary with rumours. The feeling for what is true and what is not has been lost under the pressure of incessant, one-sided propaganda. To say that 5 per cent. are nazis is to name a rather high figure. The mass of the people say that they do not like the party but have no other alternative. A few want the generals to lead and to come to an agreement with England. But the most usual is to think that it is best not to think and speak of all this. The people must get to know that there are those who think of justice and help. Vansittart is used in German propaganda to inspire terror of the English. That Austria and the Sudetenland belong to Germany is not only a nazi view. If Germany were to be divided, if Germany were to be forced to give up East Prussia, West Prussia and Danzig because Russia does not want to give up her part of Poland, it would cause deep bitterness and disappointment in all Germans. As to war criminals justice must decide. But what law shall be applied, who shall judge and who shall punish? These questions are not relevant to the majority of the German people. They expect massacre and chaos. If Germany is conquered there will be no police. The influence of ideas from without must be such that they are received in a positive spirit, with confidence. The idea of common guilt must be the foundation. Britain has her guilt, as she did not help the German people against nazism but considered it none of her business.

What groups in Germany can help? What is the position of the Church? It is still an unanswered question, whether the Church can show the whole people the living power of Christianity and thus bring *light*, but here much can be done from outside.

*A Norwegian:* The introducer said that the Germans should be treated positively, but this infers that they are willing to co-operate in peace. We Christians cannot hate the Germans.

*A German:* The matter must not be handled so that Hitler is justified in saying that he wanted to save Germany from division by Britain and bolshevism. Will the German people realise that the fault is with nazism and Hitler? To what degree Germany can be freed from nazism depends highly on influence from outside, e.g., the demeanour of the Allies at the conclusion of peace.

*A Swede:* The alliance with Russia alters the whole discussion of war-debts, since Russia demands economic compensation. The Allies need German forces to co-operate with, but it is difficult to find any such who would not be regarded as quislings.

*A Swede:* At the conclusion of peace it will be difficult to attain what is felt to be just by both sides. In the German feeling for justice there are certain constants, such as the feeling for the unity



of the people, but also variables, which depend on the degree of guilt felt by the German majority. A feeling of responsibility and guilt must be bred on both sides.

*A German:* It would be best if the present opposition could take over the power of government after the collapse. It would be able to lead the people. Youth stands against the Party. The S.S. gets no volunteers but has to use force. In a working-camp the advantages of entering the S.S. were propagated but no volunteers were found, and a boy from Berlin said: "*S.S. ist von uns nicht beliebt.*" That a boy is a member of *Hitlerjugend* does not necessarily mean that he is a convinced nazi. It is most important to gain confidence. I wish it were declared that the friendship of Germany is desired.

*A Swede:* What England and U.S.A. demand is guarantees that what has happened is not repeated in twenty-five years.

*A German:* Naturally there are traces of German mentality in all nazi thinking. In Nietzsche and Wagner you can see traces of nazism. In the religious atmosphere of nazism there are traits of *Jugendbewegung* and *Wandervögel*. But the endeavours to hold German history and German spirit responsible for nazism must be dismissed.

*A Swede:* We cannot accept all methods of expressing our antipathy to brutal methods. You must be generous and frank to win the Germans. We must not use the same methods as the Germans and revenge ourselves on the innocent as well as on the guilty.

*A Swede:* If we have any calling as a neutral people it is to try to see farther than the immediate issues. We can see matters from both sides, but at the same time it can justly be said that we do not know what we are talking about. We must protest and boycott, but in a positive spirit.

### China Replies to London

*In THE STUDENT WORLD, Third Quarter 1943, some questions were published from the consultative W.S.C.F. meeting at the Kenilworth Hotel in London, in February 1943. Here we have some Chinese comments on these questions from groups in Chengtu, Kunming, and at the National Sun Yat Sen University in Ping Shek.*

#### 1. Christians taking a stand:

(1) What bearing has the experience of Christians in occupied countries upon the situation of other countries?

*Ping Shek:* In this part of China, where we are near to the front, and near to the occupied territory, this question is of some interest to us. We are often apt to condemn Christians for choosing to

remain in the occupied territory. In many instances we are right, but in some instances we learn that those who choose to remain behind are perhaps making a greater sacrifice than we are. They are facing a real danger in being in the grip of the enemy and at his mercy; and their minds are forever thinking of their children who are in the free territory. By remaining behind they are in many cases not co-operating with the enemy. They have to sell their lands or houses in order to support their children, and they will get away when the home is safe. We know that they are suffering, just as we are suffering, from the sins of the world, and at the hands of the same enemy. God is made real to us in a common suffering. It is the One and Only God to whom we have to look for Salvation.

(2) How do we differentiate between the Will of God and our own personal inclination?

*Chengtu:* We cannot always tell immediately what is the Will of God and what are our own inclinations. All we can say is that what is in accord with the welfare of the great majority of people is nearer to the Will of God. Our readiness to change as soon as we discover that something we do is not the Will of God, will help us to know better hereafter what is the Will of God.

*Kunming:* Christians should be least concerned about themselves, and more about their fellowmen; they should dwell, not on the immediate things, but on the far-reaching consequences of the present, and on the shapes which our community, and the world as a whole, will take in the generation to come. In this way we can probably differentiate between the Will of God and personal inclinations.

*Ping Shek:* (a) "If any man willeth to do His Will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (John 7: 17) has been suggested as an answer to this question. If our work is the Will of God we shall rejoice in it. We will rejoice in doing it even if it means suffering, sacrifice and pain.

(b) There must be humility when we come to God to seek His Will. The parable of the Pharisee and the Publican is a good illustration. We must go to God humbly and prepared to hear His voice.

(c) We often do not take action for lack of confidence and courage. It is one thing to know God's will and another to carry it out. We often think of social approval. We need the courage of Christ as He shows us in His experience in the Garden of Gethsemane. It is courage based on faith and love.

*2. Repentance and reconciliation:* What does repentance mean when translated into political and economic terms? Can political reconciliation best be promoted by a discussion of facts or of values?

*Ping Shek:* Repentance must come before reconciliation is possible. But we do not like to repent even to ourselves, far less to others; loss of face is unbearable. We like to justify our actions, and we must do something to distort the facts. Repentance is only of value when it is repentance *in toto*. It is useless to repent for a section of our behaviour, while refusing to repent for the rest. We have to give our all to God before He will accept our repentance.

It means nothing to our enemy if, after defeating him, we *say* "I let you go." We must *let* him. "Live and let live" is a helpful saying. We fight because we want to live, but we must fight also against evil in the world if we see others do not live. We share with others the sins of the world. We must recognise that all deserve to live, and that in the eyes of God all are His children. If we have this attitude then reconciliation is possible. No race or nation should have privileges to the exclusion of others. It is through sacrificial love that man can be reconciled to man, and man to God.

*Kunming:* Political reconciliation can best be promoted by an impartial study not only of values, but also of the true facts. In the post-war period the question of reconciliation will arise between the United Nations, as well as between the axis powers and the democracies. Perhaps the former problem will be even more difficult. Repentance means putting aside one's own interest, and then fusing it with the interest of others in building a better world for all people, but not for any particular nation.

3. *Nations:* For a Christian has the nation a positive value? Has a nation, like an individual, a particular calling?

*Ping Shek:* God made man, and man made the nations. A nation is a facilitating institution. As Christians we should love our nation. We should make it our aim that every member of the nation should be a Christian, and every Christian a good citizen. We should love our nation because it is the starting-point of loving other nations. "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen." (1 John 4: 20). Many of us have not been to other places; we have not seen other nations. If we do not love the nation we have seen, we cannot love the other nations we have not seen.

God loves us in spite of our sins and in spite of His judgment. We should love our nation even if it sins. Our nation has great value to us as Christians, even if it sins. When it sins it shows us that we are also in sin through lack of faith and good work. It is our duty as Christians to bring our nations right in God's eyes.



## AURORA

### An Affirmation of Belief in Democratic Government

This statement is an effort on the part of a small group of members of the W.S.C.F., gathered at Aurora, Ill., mostly Americans and Canadians, to express to fellow Christians some of the great values which we believe are contained in democracy. It is directed especially to our fellow students in parts of the world where this word, which has great significance for us, has been used as a term of abuse and emptied of all meaning. This effort is undertaken with much diffidence because we are keenly aware of the imperfections of our efforts in democratic government, and of the fact that in the past the attitude of superiority on the part of Anglo-Saxons has often completely hidden the real meaning of democracy for many peoples. Yet it is undertaken with deep thankfulness to God because we have thus far experienced many good effects of democracy which, though partial and fragmentary, commend its great potentialities as a form of government through which its citizens may attain a high degree of justice, peace and happiness.

We do not pretend that there is a form of government which is uniquely Christian but we do feel that democratic forms of government require the least compromise with Christian standards. We recognise that most of what is best in our present government is rooted in Christianity. Where the Christian conscience has become weak democracy has become corrupt and ineffectual; where the Christian conscience is strong we find in democracy an admirable instrument for the ordering of our common life in which the Church can perform its task of calling men and women into the Kingdom of God.

#### *The Christian basis of government*

In this section we state, very inadequately, the guiding Christian truths which we bear in mind in evaluating any form of government.

1. Since all men are of equal value in the sight of God, all should have equal opportunity for those things (e.g., livelihood, education) which are essential in the development of their God-given powers.

2. Since each man is responsible before God for his own actions and since maturity in the Christian life requires that individuals make moral decisions freely, each man should have as great a part as possible in formulating the policies of society which influence his own life. Further, the state is healthy only when every citizen is conscious of his responsibility to the common life as represented in the government.

3. The Christian doctrine of love makes clear the fact that man's true destiny is only achieved in community. Our life should, therefore, be so ordered as to promote mutual confidence and the interdependence of men.

4. The natural resources of the earth are a gift of God to man and should be used for the benefit of all men.

5. Since the exercise of power inevitably leads sinful man to abuse power, in any form of successful government it is essential that adequate checks be placed on the power of those who exercise authority. The Church has a special responsibility to be continually arousing the conscience of the state and to be alert to all abuses of power.

### *The values of democratic government*

We first state in the light of the above criteria some of the values which we have experienced in our democratic governments though we are fully aware that too often they are very imperfectly realised.

1. Democracy has effectively prevented the state from demanding the ultimate and complete loyalty of its citizens and thus usurping the place of God in our lives.

2. Democracy thrusts upon the widest possible group a responsibility for social decisions. This is a powerful inducement for the development of a sense of responsibility for government which is essential in a people if good government is to be maintained.

3. Democracy has been more successful than any other form of government known to us in preserving free assembly, speech and worship and other basic rights of man. When we compare our position with that of many of our friends in the Federation we are deeply conscious of our privilege in meeting here at Aurora.

4. The variety of voluntary organisations and cultural groups, the absence of regimentation has brought much richness, variety and vigour into our social life.

5. In democratic government a check is provided on the power of the government both by the ballot system and by the operation of public opinion. The ballot presents citizens with a method—however imperfect—of controlling the personnel and policy of those in power. Vocal public opinion exercises influence on legislation—for example, the repeal of the Chinese Exclusion Act of the U.S.A. in autumn, 1943, was largely in response to an aroused public opinion. We are convinced that, even in a large country, when people are supplied with the facts and there is a sufficiently high standard of education the great mass of people can take an effective and intelligent part in determining the action of government.

6. In contrast with totalitarian governments the multiple-party democratic government provides a means by which occasional and even grave mistakes may be made and overcome without precipitating the abandonment of the form of government.

### *The dangers of democratic government*

While we are thoroughly persuaded of the many and great advantages of democratic government, as Christians, we realise that it often lapses into serious corruption, especially when the action of government is not guided by an alive and intelligent Christian conscience. We consider that the following are among the worst evils into which democracy falls.

1. Strong vested interests often control great political and economic power in order to maintain their supremacy. This results in (a) inequality of opportunity of work and education, (b) exploitation of natural resources for the benefit of one group, (c) exploitation of subject peoples (e.g., India) and defenceless minorities (e.g., citizens of Japanese parentage in the U.S.A.), (d) distortion of public information.

2. Often leaders of government have not sufficient trust in the people to provide the information which they need in order to make intelligent decisions about governmental policy, in particular foreign policy.

3. Hitherto, democracy has been a fertile field for the development of laissez-faire and monopolistic capitalism which, exalting "rugged individualism", has largely destroyed any real sense of togetherness in community life.

### *Conclusion*

We who have experienced its benefits affirm our faith in democracy as a form of government. We recognise that true democracy has never been attained; that the sinful nature of man always tends to pervert it. But we believe that it gives greater opportunity for the development of man's personality according to the will of God than any other form of government yet devised.



## THE EDITOR'S TRAVEL DIARY

### Chile

*The long day's flight from Lima in Peru to Santiago in Chile is perhaps the finest in the whole trip round South America. After leaving Peru there is the sunrise over the Cordillera, flushing the snowslopes pink before the sun itself appears; then all day you fly between the mountains and the sea, sometimes over the one and sometimes over the other; and at the close there is the sun setting right into the Pacific Ocean, and the descent to Santiago in the cool twilight under the very eyes of the giant Aconcagua. What a difference between these two capital cities! Lima retains a proud and antique air, but Santiago is like a bustling European city. Communist book shops and ribald political cartoons were astonishing after the regulated political thought of Peru. A journey out to a suburb on a crowded, talkative tramway car revealed a proletariat which was not afraid to be gay or indignant; and the suburb itself was not laid out in rich men's villas but in ranks of homes of a middle class which took pride in its patches of gardens. In this contrast between two cities I felt I was actually witnessing the change which is coming over South America—the secular life of an urban mechanised age overcoming a feudal agrarian history. The troubles of democracy were reflected in the shop windows where I saw fine goods for sale, but always at badly inflated prices. How ridiculous to see the extravagant and impecunious passer-by tempted by the linens and the glass, the tweeds and the silks, which all the coupons in Britain could not procure in the country of their origin!*

### A Y.M.C.A. Camp

*It was a relief to slip out of the heat of the city and to climb in the train that unexpected ridge of pleasant hills which separates the country round Santiago from the sea. Chile may consist of one rapid river after another rushing down to the sea, but the traveller by train is aware of a long and fertile valley between two ridges, which, he is troubled to discover, is not a valley at all.*

My destination was a beautiful Y.M.C.A. camp site at El Tabo on the shores of the Pacific, where an International Youth Camp was being held. Our tents were pitched behind high, tufted dunes, which on the far side rolled down for half a mile to a glorious stretch of sand and an ever thundering sea. As we perched for morning worship in a hollow in the sand we would see horsemen outlined against the breakers and as we gathered round the camp fire at night the phosphorescence would sparkle with more magic than any illumination. Romance and magic are only a little way below the surface in South America, and, as we sat wrapped in our ponchos while two or three of our number sang and mimed to some haunting melody, the war in the West seemed ridiculously far away, and the war in the East among the islands of that same ocean was quite incredible. Yet this group of a hundred athletic handsome young men from Chile and the River Plate and Brazil, from Peru and Bolivia, was well aware of the problems of their day. A German and a Jugoslavian visitor, slowly becoming acclimatised, reminded them of open conflict, but most of all they were conscious of the social and political problems of their own continent. The discussions were serious, the leadership was excellent, the spirit of participation could not have been bettered. Yet always there was present that tragedy of Latin American life, the frustrated character of its religious expression. There were Roman Catholics and Protestants amongst us, and many who were held by the attraction of Christ without being members of His Church. I would blame no one, least of all the splendid Latin and North American Y.M.C.A. secretaries, who made that meeting possible; but it is a tragic thing to share high ideals and pledge one's loyalty to them without being able to join in common worship or even in separated worship with mutual understanding. The Christian youth of Latin America has a long and hard road to travel; the Y.M.C.A. can, and will, direct its journey, but only a regenerated Church can welcome it at the end.

### Travelling Southwards

I made a journey south to Temuco, where it was delightful to sit in the sweet-smelling garden, with its old-fashioned borders of box, of what is now the Baptist School, and then on to Valdivia

on its noble estuary where, with a Catholic friend from Fribourg, I sat under a poster of the Matterhorn in a Swiss hotel. The rich farmlands, and tidy warehouses with German names were strange after the deserts of the north, and only the glimpses of Chilean horsemen in their short jackets, gay ponchos and stiff broad-brimmed hats, reminded me that I was far away from the Rhine. As the train swung round the head of a valley I caught sight of corn being threshed under the feet of mares galloping round in a circle. The blue hills and the sudden rainstorms drew me on, and I longed to go to Magellanes in the far south to which an entrancing tourist map enticed me, and where I learnt from the newspapers that sheep-farmers with unmistakably Scottish names did great business in rams and ewes.

In Chile I had the good fortune to have as my travelling companion Raymond Valenzuela, well known in S.C.M. circles in the States, and now a Methodist pastor in Concepción. I began to see clearly, and was later to confirm my impression in the River Plate and in Brazil, that a Federation secretary is only of use when a national leader takes him in hand and gives him his opportunities. At the International Camp, in the Y.M.C.A. in Santiago and in the vacation setting of Temuco, we got student groups together. Contacts from my Chilean visit of three years ago held good, and the loyalty of one or two friends made then was the basis of our meetings. But this time there was a determination to found a Movement, and the presence of an experienced younger leader in Sr. Valenzuela made the venture worth while.

### A New Movement

The Movement was founded two months after I left, and has branches in Santiago and Concepción; it is right in the thick of the first crop of problems, but it will win through. Indeed Chile may be the South American country, after Uruguay, in which an S.C.M. can most readily develop. There is a freedom of atmosphere and a gaiety of spirit, which are helpful in creating fellowship. If the distinctively Christian purpose can be kept central and the initial harmony of different evangelical groups maintained, the Movement may build up a tradition and a programme which will attract the Chilean student with his love of discussion



and his quick enthusiasm. But the news of the founding of a national Movement is not just a cheerful item in the Federation News Sheet, but a summons to prayer and to every kind of assistance that the rest of us can give. It was therefore good to know that an invitation, which I carried to Buenos Aires, is resulting this autumn in a visit from Sr. Lurá Villanueva to Chile, armed with the experience gained by the Movements in the River Plate.

### Roman Catholic Relationships

This is perhaps the place to record that on my whole tour I had a number of pleasant contacts with young Roman Catholic leaders in Catholic Action, and in Chile most pleasant of all. I was sorry to leave not long before a Pax Romana Conference was held near Santiago. The problem of Roman Catholic-Evangelical relationships is a complex and difficult one. The visitor is, on the one hand, fearful of creating trouble, which he will leave behind him for others to deal with; he feels, on the other hand, an obligation at least to make such personal contacts as relationships of mutual respect in other parts of the world would indicate. "Ecumenical" tends to have the meaning of unconfessional in Latin American countries, and an inter-confessional position is hard to hold. Yet there are few things which cut the nerve of Christianity more quickly than bigotry, and it is a vice which is highly contagious. So the efforts of S.C.M. leaders to be positive in their own faith, and yet keep the doors of their fellowship open, is surely to be commended. I do not forget that it was an apparently ultra-Protestant student leader who took me to see perhaps the most spiritually minded man I met in South America, and he was a Roman Catholic. To hold a position which seems to produce no results, but which you believe to be right, may in the end affect the future.

### Argentina

I have described before the crossing of the Andes by plane. This time it lacked romance because a thunder storm made me ignominiously sick, and terra firma, with Daniel Lurá Villanueva and his wife and a student representative to meet me, was

*especially welcome. Buenos Aires was as unbelievable as ever; indeed more so because it was holding its Shrove Tuesday—or shall we say early-Lenten?—carnival. Pre-war goods in the windows, and pre-war man rotlicking in the streets came as a sudden shock. I had forgotten that such times existed. I began to wonder what more Buenos Aires could do to celebrate an armistice, and then realised that it would have to be marked by official indifference, because I had passed into the zone of neutrality again, a neutrality which, unlike Sweden of my 1943 visit, did not even seem to care.*

*But how absurd it would be to judge a country by the popular manifestations of its capital city! It was from Argentina that the first Latin American gift came for student suffering in the world. It was in Argentina, perhaps because of the political situation, that I had easily the best discussions with students, and frequently, about the state of the world. Often two apparently incompatible feelings were expressed, one of proud independence which resented the political assumptions of the Good Neighbour policy, and one of intense democratic sympathy which reached out to all those who struggled for freedom. The famous universities of Argentina have been fighting a lone, unadvertised battle for academic liberties. There was uncertainty in the air about the resumption of classes, and the holding of exams, and many a good story of student skirmishing, especially in the provincial universities. The resistance of those who love freedom is not confined to occupied Europe; but it was sad to find that the struggle was not associated with Christianity, but almost the reverse, since the dominant Church was generally assumed to be on the wrong side.*

*In such a national setting it is not easy to build up a Student Christian Movement, but I was encouraged by what I found. The group in Buenos Aires had held loyally together and showed signs of slow growth, while a sub-group was beginning in Rosario, and contacts were being built up with other university centres. There is a determined, serious spirit abroad. The River Plate S.C.M. Committee, with Sr. Hugo Grassi of the Continental Y.M.C.A. in the chair, and Sr. Lurá Villanueva as secretary, is a hard-working body, which is meeting with success in its efforts to develop*

*S.C.M. life in Argentina and Uruguay. A joint camp of forty students had been held a few weeks previously, and we discussed many plans for future action. Buenos Aires has become a base for Far Eastern travel, and I was sorry just to miss Lyman Hoover and his friends before they set out for Cape Town in an ancient sailing vessel! But a first hand account of student life in China had made the Federation real to the S.C.M. members in the River Plate.*

### Uruguay

*My visit to Uruguay largely consisted of shooting in fast buses across its lovely undulating farm lands with their slow ox-wagon life through masses of blue and silver thistles by the roadside; but the five days brought me many delightful experiences. First of all there was the wedding of the ex-president and an opportunity of meeting the youth and beauty of Montevideo! Then there was a week-end by the sea at a little evangelical holiday camp run by Arturo Sanchez Palacios and his wife, who have been father and mother to the Uruguayan S.C.M. It was a privilege to keep the Universal Day of Prayer for Students sitting round a trestle table in a tent after breakfast with a handful of students and two or three simple families on their brief vacation. Long talks we had in the dunes about the S.C.M., and a longer one was planned, only two parties lost one another on a Sunday afternoon excursion! The haphazard friendliness of a Christian fellowship, which had deep roots and brought its members gifts of joy and peace, was impressive to the visitor. I dashed out to Piriapolis, the famous Y.M.C.A. holiday camp, to meet old friends, and found another little carnival. But this was such a different one, gay and childlike in the soft summer night; it helped me to see what the Y.M.C.A. and Y.W.C.A. have done for social relationships in South America. Finally I had a never-to-be-forgotten twenty-four hours with Emmanuel Galland and his wife and family at Colonia Valdense. To drive in a little charrette through the fields, and air my poor French with a gracious lady who gave me lait caillé and took me down the alleys of her garden; to see the ancient sign Lux in tenebris in the Waldensian Church; to stand on the flat roof of the little house, which has*



*befriended so many travellers, and look down the gently sloping dell between the cypress trees; to sleep in a study surrounded by evidences of French Switzerland, and to talk with one of the first Christian workers among the students of South America, who still has them in his heart, was sheer delight.*

## Brazil

*Now was to come my greatest adventure, a visit to that vast country of Brazil, which I had only just set foot in three years before. At once I was aware of a different rhythm. This was a country of infinite possibilities, on the move and on the make. No sense of proud isolation here, no imported United Nations propaganda to remind the passerby where the country should stand, but a rough and vigorous determination to build up a powerful nation; and an independent spirit, which was rooted in the knowledge that Brazil did not need to create a place for herself in the world, because for so many of its wants, and with so much of its surplus population, the world would come to Brazil. Of course, like the United States of America which it so closely resembles in size, the United States of Brazil is really a continent. The long hours of flying made me acutely aware of that. I only touched three cities. But there is a sense of "manifest destiny", which caught the imagination of the visitor. There was no carnival in the streets of Rio de Janeiro this year, and the sound of marching men in São Paulo led me to a great placard on the side of a towering sky-scraper: "Brazil expects that every man this day will do his duty"!*

*There is a magnificence in the Portuguese language that is almost overpowering. Beautiful names abound and there is a dignity of conversation and address that comes right out of the eighteenth century. My first halt was at Porto Alegre in the state of Rio Grande do Sul. This charming city is built on steep hills which give you surprising vistas of blue sea on every hand, and up and down these hills sway the tramway-cars of Lisbon! Yes, if nothing else told you that you are now in a Portuguese-speaking country the trams would! They move with the same abandon as in Portugal; in Rio they leap from hill to hill on the narrowest of viaducts; always they are festooned with reckless*

humanity, one hand on a bar, one foot precariously on a step; and round about the outside of the passengers climbs the conductor, relentlessly collecting his fares. Coupled with this very Latin method of travel there is the strange fact that passengers queue up for buses, though not for trams, with a resignation and discipline only matched in war-time London. Nothing can stop a people with such a flair for individual independence, and yet a willingness to accept the discipline of the community! The same contrast appeared in all my business at Porto Alegre, where a good Swiss friend in the Y.M.C.A. saw me through the necessary steps of the stranger entering Brazil. Never was there so much red tape, and never so much good manners with it all. It was an honour to have one's finger-prints taken, and the lady who verified the colour of my eyes did so with a charm I almost mistook for a deeper interest.

## Two Movements

In São Paulo I met the leaders of the two movements: the U.C.E.B. or Students' Christian Union of which Wilson Fernandes was the Secretary, and the A.C.A.s or Student Christian Associations of São Paulo and Rio, of which Eurípedes Facchini is the secretary. It is not surprising that this vigorous city of a million inhabitants on its plateau is a leading centre of both Movements. Things happen in São Paulo, and a Paulista has something of the same attitude to the rest of the country as the man who hails from Texas! I put up in the Hotel Terminus, but while I was there the hotel came to a terminus because the street was being widened, and I had to flee elsewhere. New buildings grow quicker than grass in the streets of São Paulo.

Two leaders of the U.C.E.B. came most courteously long distances to meet me, and we had long talks over the affairs of that active Movement amongst high school and college students, which is in a corresponding relationship to the W.S.C.F. I visited three branches in the neighbourhood and was much impressed by the sense of fellowship which they possessed. This is a Movement which has always had a biblical foundation, and the appointment of Jorge Cesar Mota, a young Presbyterian pastor of distinction, as the new secretary, is most encouraging. His descrip-

tion of Bible study may be read on page 75 of Rediscovering the Bible. But we shall not lose Wilson Fernandes, with all his experience of the Federation, from the counsels of the U.C.E.B.

Eurípedes Facchini was my guide, philosopher and friend in Brazil. For two weeks we lived in one another's company and conversed in a strange mixture of English-Spanish-Portuguese-French. It left a great deal to be desired as a medium of communication, but it brought us into a relationship of intimacy, which I valued greatly. Passionate enthusiasm and a determination to put the A.C.A.s firmly on the W.S.C.F. map were marked in the university leaders. Relations between the members of the two Movements are excellent and a vision of their complementary task is opening up before them. In all conscience the teeming student life of Brazil needs their joint efforts, and all the help we can give from outside.

### The Evangelical Witness

In Brazil there are larger groups of evangelical students than in other South American countries, but in the cynical, secular life of the universities it is hard for them to make their witness. This is the place where I might record my appreciation of the part played by students who are members of the Evangelical Churches all through South America. They are, and will remain, the backbone of the Student Movements. It would be a fine thing if the leaders of their Churches would urge their participation, for only so will an effective work for Christ be done in these great and, from the point of view of religion, largely forsaken universities. In Brazil the power of the Evangelical witness is seen in grander proportions. I shall not forget the privilege of preaching to a great company of my fellow Presbyterians in São Paulo, and knowing that it was the listening congregation which gave the sermon any power it had.

It was hard to leave Rio de Janeiro, bringing to a focus all the beauty of a continent, and all the friendliness of those amongst whom I had travelled. That friendliness was seen at the last in the determination of Y.M.C.A. colleagues to get me away on the right day, which resulted in my departure on the day before! As the plane swung out over the bay, and my eyes travelled over



*that amazing panorama of mountains, I picked out a peak that had been named to me as "The finger of God", and then I turned to the great figure of Christ which stands with arms outstretched above the city. God is judging the civilisation of South America, as He is judging so terribly the civilisation of Europe, but His mercy never fails to reveal itself through the community of those who bear His name, be they Catholic or Protestant. All that I had seen of the Student Christian Movements seemed ridiculously ineffective in the face of the dominant secularism of the universities; it would indeed be ridiculous, if it were not that God has a strange way of using the foolish things of the world to confound the wise.*

R. C. M.

### **A Vice-Chairman Takes up the Tale**

#### **Mexico**

*A first impression of Mexico City after twelve years, was the way it is expanding and growing upwards—new buildings, modernistic in style, everywhere. And the shops just bursting with all the things you can't buy in the States any more—electrical equipment, plumbing, hardware, tires. And taxis everywhere and negotiable for a price fair or foul depending on your appearance as a tourist and willingness to walk in the cause of economy. It's rather a game, which one leaves in the hands of friends who live in the city!*

*Latin American universities do not have much community life of their own. They're just buildings off somewhere in the city where you go for classes. Many professors are business men, or engineers, or lawyers, who have work of their own elsewhere and just turn up at the university to give a lecture or so. There's no student union building or place where students would meet each other. There are a hundred or two students from South America in Mexico City. They live in lodgings in the city and no one seems to know much about them. In the summer-time United States and Canadian students arrive en masse for a short term. The U.S.A. students were just beginning to arrive. Two jaunty looking lasses from Utah sat at the same table for lunch one day*

at the Y.W.C.A. They had come by bus, knew not one word of Spanish, and were finding swimming pools and getting a sunburn. On the whole they thought they'd rather like it! Hollywood is visible everywhere as movies seem to be a favourite pastime. With advice, one can find the Mexican movies with stories of Indian life and customs, beautifully photographed and breathing a spirit and culture of great charm and individuality.

### The Student Christian Movement

*The A.C.E., or S.C.M., has about fifty members; some of them are from the University, some from a Girls' School, some from a Workers' University. Most of the older ones have full-time jobs—in an architect's office, or with a business concern. Practically all of them seemed to be active with their own churches. They were all Protestant. The A.C.E. is open to students of any branch of the Christian faith or of none. One evening there was quite a violent debate between two of the members about the relationship between Catholics and Protestants in Mexico and in the S.C.M. It is a live issue. Two of the outstanding members of the Advisory Committee are Roman Catholic and enthusiastic supporters of the A.C.E., which is a great asset to any new movement finding its place in a difficult religious climate.*

*This is difficult from many points of view. Both Catholic and Protestant have shared alike in the mistrust of religion by the Government. For many years now all church property has been confiscated and held by the Government. It has been distributed again among the different denominations. Sometimes a Protestant group is given a Roman Catholic Church, and has a problem of adapting the shrines and statuary, for no alterations are allowed. Ministers and priests are limited, registered and must be Mexican born. No church publications may discuss political questions. There are many obstacles and only a vigorous, growing church could survive them. In spite of the common difficulties, there is an atmosphere of competition both between the denominations, and even to a slight degree between the churches and the A.C.E., where activities overlap and the usefulness of the Student Movement to the churches is not yet fully seen even by the students themselves.*

*Claudio Gutiérrez-Marín, the able and distinguished Spanish*

pastor who serves as the General Secretary, is an enthusiastic worker for "ecumenism". Some of the students took part in his evangelical work and went regularly to his weekly Bible classes in various parts of the city.

One night we met in a delightful home on an elevation on the outskirts of the city. There the members of the A.C.E. drank delicious chocolate, a specialty of Mexico, whipped to a smooth blend in earthenware bowls, and pastries, which the chairman of the Advisory Committee confided to those beside him was the chief inducement for coming. Then as good luck would have it, Sherry Reisner, one time of Dwight Hall, Yale, and the New England Student Christian Movement, working with the World Literacy Committee, which had taken him far and wide over the South American continent, joined us, and told (in what I'm sure was excellent Spanish) what he had seen of the work of Eurípedes Facchini and the Student Movement in Brazil.

### The Desert of the Lions

One afternoon, we all tumbled into a bus for the Desert of the Lions, along with any number of young mothers with their babies done up in the big robozo which they wear wrapped over their head and shoulders. Why the babies don't smother inside is a wonder, but once seated, the big round lump becomes a human being and out pops a wee head and shining black eyes to stare without blinking at the little world inside the bus. Drums and horns, babies and market baskets, old and young packed in together hanging onto the rods, up over the hills and the great forest lands and along the smooth highway to Guadalajara. The road wound around sharply and the driver, a stout and pleasant looking man, concentrated on giving those in the back seat as much of a thrill as he could with every sharp curve, guided by the shrieks as to his degree of success!

After lunch we visited the ruins of a Spanish Nunnery, a dead world of the past—chapel with Spanish dome, refectory, cells, cloisters intact. Some of the rooms had been partially reconstructed and the faintest suggestion of some of the frescoes still visible. The beautifully arched long hallways, the smooth tiled floors, the little bare rooms with their fireplaces, all helped



*the imagination to reconstruct the austere and silent life of the nuns. The great beauty was in the way the gardens and cloisters were arranged, in the giant forest, towering above on the sharp hillsides and in the sense of calm and isolation and other-worldliness.*

*The bus picked us up just as the heavens opened in torrential rains and everyone crowded in at the start. So we got back to town. We hadn't been to a desert and there weren't any lions, but we'd had a good time, visiting on the bus, seeing the sights, singing songs. So now, when I see the word *Compañerismo* next to a date in the A.C.E. bulletin, I'll know what it's like!*

### Farewell and Welcome

*How often it was during those two weeks that I had a rendezvous at the Y.M.C.A. We gathered there, I got advice there, I went there when there was trouble of any kind. On behalf of the W.S.C.F. I was asked to sit at the Speakers' Table the evening of the celebration of the 100th Anniversary of the Y.M.C.A., a symbol of the warm relationship between the two bodies. The Y.W.C.A. too, just around the corner, with its much used cafeteria, was a constant help. We are most fortunate in our senior backing in Mexico, and not least in our Chairman Sr. Báez-Camargo who has circulated freely among the ecumenical movements, was at the Madras meeting of the I.M.C., knows the W.S.C.F. personnel and work, and has a broad vision of where the national S.C.M.s fit into the world picture.*

*I was leaving Mexico for Estes Park, Colorado, and the S.C.M. conference there. An airplane is a wonderful way to get perspective on more than scenery. I had joined the fellowship of those who have seen and felt the appeal of S.C.M. work in Latin America. I was a North American, rooted in a different soil, and incapable of bridging the gulf of cultural differences. Yet I had experienced the warmth of friendship and the oneness of interest which always exists in the W.S.C.F. family. I had seen a Movement coming into being, still weak, and uncertain of its programme and policy, yet in a religious situation in which it can make a very great deal of difference in the individual lives of students, in the kind of leadership in the churches and in the life*

of the nation. So I fly along high up in the clouds between Mexico and the United States, eager that I may help in having members of the Federation come to know and feel the affection I do for our friends in Mexico and help them in every way possible to carry their full share of responsibility with the world Christian community. Farewell Mexico, land of colour and space, of high mountains! I'll miss the glimpses down at the end of each street in the city of hills and white clouds beyond. I may no longer be run down by the lad cycling rapidly around the corner, but I can't stand and laugh any more at the basket, a yard in diameter and filled with bottles which he balanced untouched on his head. I go back to the A. & P. markets, clean and orderly, but there won't be any great piles of gorgeously coloured baskets, nor pottery and lacquer and gaily woven bags, which one can buy and buy and never tire of. But there will always be the knowledge that in future years, members from the *Asociación Cristiana de Estudiantes de Mexico* will come increasingly into our councils and bring into our deliberations the contributions which they alone can make. And so in this sense the farewell is not a leave-taking at all, but just one more voice of Welcome.

H. M.

## THE STUDENT WORLD CHRONICLE

### Dutch Students in Search of the University

*This document is one of the finest reports from an occupied country. While the majority of Dutch students were living in hiding, involved in "illegal" action, always in danger, never at home, unable to do any study, or to meet in corporate life, some hundreds felt a deep sense of responsibility for the University, and had the spiritual strength to accept that responsibility. What follows is an account of their thinking.*

"It is not the Dutch University that made the stand against the ideological claims (Leyden excepted). It was the *students*, only in a few cases preceded by their teachers. It was a very disappointing discovery, that in the search for leaders they could only find professors hesitant, cautious, often without courage, ready to compromise. Of course there are some fine exceptions to this general rule, but one can safely state that the real resistance came from the student ranks. The Dutch University, sharing the destiny of the modern University in general, possessed no clear confession. It had withdrawn itself into a vague, colourless neutrality. A few instances excepted, it did not know what it stood for. Thus the universities and professors found their tongues only when the students had already taken their decisions, and it was only after the students had literally forced their teachers in the legal press that these did take a firm stand!

This situation set the students thinking about the nature of the University. Just before the war a little group of professors and students had started to tackle this whole problem. This work, in which the S.C.M. took a leading part, was continued now that in the stream of events the University had become incoherent, without a distinct notion of common convictions (only the vague conjecture of common traditions referred to in official declarations) and without a basic faith.

Apart from the gallantry of the student resistance it is perhaps one of the finest signs of the potential strength of the Dutch students that, amidst all sorts of discouraging temptations, they found the vitality to rethink (literally day and night) the whole position of the University. This work was done with great intrepidity and with a consecrated sincerity. (In one university town an illegal monthly was started wholly dedicated to the problems of the new university structure.)



The first problem clearly seen was that of the University as *universitas magistrorum et scholarium*. The sad experiences during the time of occupation, of the incoherence of the University, gave to these reflections a particularly realistic note. The basic notions are: the University should be in the first place "a community for shaping alumni to be the responsible bearers of spiritual values." This can only be done in the *civitas academica* where professors (*seniores*) and students (*juniores*) live and study in the most intimate community. Every action in the student world, the whole educational policy of the University itself, must be seen in the light of this *civitas* concept. There must be a community life shared by all *cives* (students, alumni living in society, professors) centred in the *civitas*-home, from which all the life of the university radiates.

For the Dutch situation these concepts are very revolutionary. Before the war Dutch student life was divided into watertight compartments: sectarianism and conservatism prevailed in the student unions; the non-union students had no connection at all with the whole of university life ("nihilists"). The war has taught us to restate the position. The student unions are all officially dissolved; now hardly anybody wants them to come back as they were before.

In thinking about the University as a *civitas academica* we are led to the point where an answer must be given to the everlasting enquiry as to a common basis of this community. Not only the structure of student life, but the whole structure of university study is touched. Can we find a common basis? And how can we build on it the whole scheme of our studies? These are some of the questions which follow.

It would be ill-considered to claim that these questions have found already an adequate answer. One of the fundamental problems of modern culture would then be solved! But it is encouraging to notice that whole groups of students, formerly averse to these "academic" questions, now give their whole energy to them. Life itself has led them to do so.

Any generalisation is not yet possible. The only thing one can do is to note the tendency of these discussions (in faculty and inter-faculty groups), which must end somewhere in a confession of faith. The common basis for the future University is said to be found in the "best spiritual heritage of our nation, founded by Christianity and 'humanism'". This statement still lacks real precision. The discussion has only just begun. But, and this is really important, they are willing to break with the "non-committal standpoint" of a neutrality which lacks definite principles and character. The University *per se* requires a foundation which will support its whole life. It will be a *restitutio in integrum* when the University again gets this basis.

## The Rediscovery of the Bible

*A statement from the consultative W.S.C.F. meeting at Aurora, Illinois, drawn up by Gerald Cragg after discussion*

A W.S.C.F. meeting which convened in the centre of North America naturally speaks in terms of the conditions which prevail on this continent. For the most part our movements have not undergone the discipline of Bible study which has marked the European student groups. We recognise that in Europe an irresistible pressure of events has driven our contemporaries back to an unreserved dependence upon the Bible, and in the process they have discovered new depths of meaning in its pages. Something remotely comparable has been happening in some of our movements, but we also acknowledge that in many instances the Bible is largely neglected and our fellow students see no need to study it seriously. We are persuaded that fruitful Bible study presupposes exacting discipline; some are willing to submit to this, and some are not. We believe that amid the distractions of our modern life our fellow students are most likely to find the time and give the effort necessary to such Bible study either when the pressure of events breaks down the barriers which shield us from disaster, or when the inadequacy of our religious resources makes clear our essential spiritual bankruptcy.

In a continent which is seriously preoccupied with ethical issues, we feel that the time has come to reassert the interdependence of moral insights and religious convictions. And we believe that even for the maintenance of our concern with social action we need a greater familiarity with the Bible than any that we now possess.

### *Why study the Bible?*

Our basic beliefs drive us back insistently to the Bible. We are persuaded that beneath and behind and beyond all things is God; He has created us and fashioned our world; from Him we receive our life; by His power we are sustained; by His love and mercy we are redeemed; through faith in His purpose we find meaning amid the mysteries of life. Moreover, it is the basic Christian conviction that God has revealed Himself, and we know Him because He has made Himself known. He has disclosed Himself in what He has done; we know Him because we see His works. The record of His revelation is the Bible; and our belief in God forbids us to neglect the record of His dealing with our needy race.

We further recognise the unique significance of the Bible because through its pages we learn of Jesus Christ, Who is of supreme importance in the forming and sustaining of our faith. Through

the pages of the Bible we learn about His life and death and receive the teaching which the first disciples have transmitted to us. In the Bible we have the record of the faith which He inspired and to which, in varying forms, we still respond.

At a time when man himself is apt to be his own most baffling problem we find in the Bible an insight into and an understanding of man's true spiritual nature. We believe that in the Bible we have the surest corrective against both arrogant self-sufficiency and indiscriminating pessimism. We see man in the only perspective which in times like ours can preserve his ideals from futility and his hopes from frustration.

We gratefully acknowledge that the Bible is the means through which there is transmitted to us the religious experiences which are the authentic mark of the Christian faith. Through its pages we find that God actually *speaks* to us, and consequently we make bold to claim that in the Bible we have the living Word of God. In our generation, as in those which have gone before, men and women have discovered that through the Bible there comes to them the liberating experience of forgiveness and the authentic power of a new life.

We gratefully acknowledge the intimate interdependence of the Bible and the Christian community. The Bible was the product of the Church; and ever since the Bible has sustained and purified the community which has transmitted it to succeeding generations. So close is this connection that we recognise with humble gratitude that apart from the Bible there would be no Christian fellowship to which we could belong.

### *The authority of the Bible*

But even as we recognise the supreme importance of the Bible, we acknowledge that we interpret the nature of its authority in varying ways. We are agreed in excluding the literalism and the legalism which have tended to confuse the nature of the Bible and in some quarters have brought the discipline of Bible study into disrepute. Though probably none here present would share it, we admit the authentic earnestness of those who find in the Bible the only significant means of revelation, and who distinguish between revelation and reason in a way which appears over-drastring. We appreciate the elements of depth in this view, and recognise its value for those subject to the inexorable pressures of alien world views.

For us a different approach proves more satisfying. We recognise the Bible as the most authoritative standard which the Christian possesses, but we also recognise the continuity which unites what we get in the Bible with what comes to us through the remainder of



our experience. Consequently, while we acknowledge the Bible as a supreme revelation, we do not believe that it stands in isolation. It is normative, but we believe that God continuously discloses Himself, and we find in this the verification of the New Testament promise of the Holy Spirit. We believe, moreover, that this continuous revelation is continually checked and disciplined by reference to the truth which the Bible contains.

It is consequently our belief that the Bible must be brought into an intimate and fruitful contact with the whole of our life and thought. In this way, the ambiguity which is apt to pursue Bible study—our tendency to appeal to biblical passages for non-biblical reasons—is minimised. We believe that in this way we are best able to appropriate and conserve the authentic results of the historical method. We find ourselves free to appropriate the specific knowledge of facts to which our biblical insight must apply, and to bring into our religious interpretation of life elements which may not have emerged within the biblical (or even the Christian) community, and yet prove to be in fundamental agreement with the essential Christian position as it emerges in the Bible. But while insisting that there are factors which come from other quarters and which we neglect to our impoverishment, we believe that these same elements prove much more fruitful, and are much less likely to suffer corruption, if kept in intimate connection with the Bible.

In conclusion, we reaffirm our conviction that any living understanding of the Bible is not the result of a theory of its nature or a statement of its central importance. We learn what the Bible has to tell us when we have been willing to listen to what it says. In the discipline of Bible study we authenticate our conviction of its importance, and we learn to walk by its light when we have found that in the darkness it is in truth a lamp to our feet.

## BOOK REVIEWS

MAN AND LITERATURE. By Norman Nicholson. *Student Christian Movement Press. 10/6.*

The theme of this excellent book is succinctly put in the opening words of the Introduction. "This book is not an attempt to measure modern literature by a Christian yardstick. It is not, fundamentally speaking, literary criticism at all. It is rather an enquiry into the assumptions as to the nature and purpose of Man which underlie much of modern writing." To Mr. Nicholson, as he looks back on the forty years or so of this century, there appears a development in the idea of man prevailing in the western world, and reflected in the writers of the period. (For his purposes, he confines himself to imaginative literature.) He divides the period under review into three sections, which he admits are in no way rigid but indeed overlap in a very complex way. Into each of these periods he reads one dominant idea of man, and he classifies them as Liberal Man, Natural Man and Imperfect Man. Under each heading he deals with those writers,—mainly of fiction and drama, although some poets are included—who were most read or best worth reading in their generation, and while any reader will demur at some of his judgments, the whole treatment is extremely stimulating and much new light is shed on books whether familiar or unknown.

This is a timely book. In particular it presents a point of view for the reflective reader, especially if, like the author, he accepts the Christian view of man and is deeply concerned that it may once again prevail in the world. For Mr. Nicholson does two things of the highest value for this generation. Firstly he sets up a guide-post by which we may find our way, not only through the writing of these recent decades, but through the whole field of literature; and, secondly, he recalls us, possibly with a shock, to the close and essential relationship between man and literature, that is to say, between man and the more creative books that are being read and are being written.

The divorce between Christianity and literature in our day sometimes seems to be as complete as it could be. Most of those who write *about* books have moved a long way from the Christian position, or at least have no considered Christian point of view to offer, while Christian writers are concerned with every other possible

sphere of life or thought from the Bible and theology to scientific or economic theory, sociology and psychology; they seem to have abandoned the study of literature—a field which to an earlier generation would have been one of the most fruitful under their efforts. This is not only a pity; it sometimes seems to presage disaster. In this age of best-sellers, when we are all, if we read anything beyond “news” or picture magazines, at the mercy of advertisement and all the hyperbole of the publishing trade, how are we to preserve any integrity of mind amid the welter of books which pours forth from year to year? How many educated Christian people do we know whose judgments about books as literature are of any value at all, although they may have useful opinions to offer about all manner of modern public questions, showing that they have brought to bear upon them a reflective Christian mind? In many cases the reading of Christians is simply dictated by the last person they talked to, a “puff” in their favourite weekly, or a coloured book-jacket seen on a bookseller’s table. All honour therefore to those who (one thinks particularly of North America) try, from either academic or Christian platforms, to steer a way through the flood for those who care to follow them. Mr. Nicholson reminds us—or it may be awakens us to the fact—that a guide-post is indeed what we need if we are not sooner or later to be involved in some kind of mental shipwreck!

Whether one accepts Mr. Nicholson’s guidance in its entirety is of little importance; even in detail there is much to be gained from his book. An early reading of the book after its arrival, led this reviewer back to the works of Thomas Hardy, with whom the survey begins, a writer long familiar and beloved, and indeed to a first reading of *The Dynasts*, which had hitherto been overlooked. She would here chronicle her gratitude to Mr. Nicholson for an entirely fresh delight and understanding and her assurance to readers of these pages that many such adventures may result from *Man and Literature*.

But, as we have already noted, the book is more than a guide-post. It reminds us, again in very timely fashion, of the inextricable relation between man and books. Mr. Nicholson shows how imaginative writers from George Bernard Shaw down to Hemingway reflect the prevalent view of man through their own genius and literary power. And it is a salutary experience for a Christian to follow him in his analysis. But there is another side to the relationship, which is equally important. Such writers in their day and generation help to mould the minds, and above all the youthful minds which are subjected to their influence. It is at this point the serious Christian should take thought and ask himself what kind of literature is being most widely read today.



A highly up-to-date Public Library in one of the great cities of North America recently published statistics of the books read in the current year, with the comment that men and women of this continent were surely, if one can judge from numbers, much better-read than their predecessors during the first world war. The further comment was made that the overwhelming majority of books taken out were either pure "escapist" fiction (mystery, detection and the like), technical text books, or books about the war and the countries whose names appear in the daily press. Perhaps men and women do read more, and we must welcome every indication that they are more seriously interested in the world about them and its problems, but at the same time these statistics seem to be a disquieting testimony to the steady diverting of education into certain definite and narrow channels, and indeed to the watering down of cultural influences as a whole.

To set beside that, the reviewer's eye was caught, a month ago, by an essay written by one of the unquestioned masters of the English novel of this century, who stated, in answer to an invitation, the names of the three great works which stood out as milestones in his youth; and he especially referred to the immense widening and enrichment of mind and spirit that resulted from reading them. They were Dante's *Divine Comedy*, Gibbon's *Decline and Fall of the Roman Empire*, and Tolstoi's *War and Peace*. Happily such influences are still available to youth, but it is undoubted that, so far as literature is concerned, education is fighting a losing battle in this generation, in spite of the noble efforts put forth in many schools and universities and by many men of letters and other leaders of thought. "English Literature is the Cinderella of subjects taught in this country," said a highly intelligent educator who had taught in two other countries before coming to Canada. And, if it is true of Canada, it is certainly not less true of other English-speaking countries.

It is of course an easy answer to point out the other cultural influences of the twentieth century. Listening comes much more easily than reading to a vast number of people, and nobody will dispute the value and the potentialities for culture of both radio and the moving picture. Unfortunately these are both so accessible and are frequently taken in such ill-judged doses as often to produce either a species of mental dyspepsia or at least aesthetic and intellectual confusion. From both are too frequently absent three essential elements—discipline, leisure to reflect on impressions gained, and rational selection—without which the intelligent person is scarcely to be distinguished from the illiterate. Needless to say, we refer merely to radio or the film as substitutes for reading, since music and the visual arts do not come within the scope of either book

or review. Besides there are many people today who pride themselves on their familiarity with the arts, and who seem to forget that literature has always held as proud a place as any in that company.

Such is the challenge presented by Mr. Nicholson in his admirable book, a challenge to which any reader of *THE STUDENT WORLD* can hardly be unresponsive. That there are great sources of encouragement today is true. At least one publishing house of the United States of America for instance is engaged in pouring forth a steady stream of reprints of the great works of literature in a form which makes them easily procurable by even an impecunious student. This, and much else, is evidence of the realisation of something wanting in modern civilisation, highly developed as it is in certain other directions. At such a time, *Man and Literature* is well worth the serious consideration of any Christian man or woman who is concerned with the laying of foundations in the post-war world of a rich and balanced life.

DOROTHY MACKIE.

*THE CLUE TO PASCAL.* By Emile Caillet. Philadelphia: Westminster Press, \$2.00. London: Student Christian Movement Press, 6/-.

In these days, when "the misery and greatness" of man has reached a pitch and an extent rarely paralleled in history, one turns eagerly to a new book about Pascal. Professor Caillet is Professor of French Literature and Civilisation at the University of Pennsylvania. The substance of his little book is a short series of lectures delivered at the Institute of Theology at Princeton Theological Seminary and is therefore, as the author says in his preface, necessarily limited in scope. Professor Caillet approaches his subject from a special angle. "Rehandling," he says, "the whole subject in the light of recent research, the author was impressed by the tremendous part the Bible played in the life and work of one of the profoundest thinkers of all time and one of the greatest men of God who ever lived. Here, to him, is the clue to Pascal." And he proceeds to develop this theme with a wealth of documentation and a scrupulous fairness in presentation which cannot fail to command respect.

In the first part of his book Professor Caillet gives us a sketch drawn with much sympathetic insight of Pascal's life and spiritual development up to the year 1654 when Pascal was 31 years old. Since his first contact with Jansenism eight years before, Pascal had been drawn ever closer to the new teaching. It had led him to a deeper study of the Bible and a renewed consecration of his life to God. Nevertheless during that year his soul drank deep of bitterness. He saw life as permeated by contradiction and futility,

and corruption and death as the inevitable end. Moreover he could no longer find comfort in religion. He passed through that experience of desolation well-known to mystics, that aridity of the soul when even the desire to reach out to God is dead. It was at this moment that on November 23, 1654, there came to him that overwhelming experience of which he has left us a record in the few phrases scribbled on the small piece of paper which he carried ever afterwards with him, sewn into his clothes, and which was found only after his death. It is a document of unique poignancy and significance. We touch here a mystical experience so profound that it is beyond expression in human terms and at the same time of such an acute reality that the passionate phrases and exclamations ring out almost as a cry of physical deliverance. But though we can only approach the threshold of the mystery, we can trace the pathway thither. It was the light given us in the Bible, above all in the Gospels, which Pascal then saw shining with the blazing intensity of physical fire and which led that master of irony and disillusion to utter those broken words of surpassing joy and uttermost love of his Redeemer, Jesus Christ. He, to whom such a revelation has been granted, whatever further sufferings of soul or body may yet be his on earth, has in a deeper and fuller sense than is possible for most of us, passed from life to death. One cannot therefore agree with the statement in President Mackay's otherwise illuminating foreword that "the tragedy of Pascal was that he did not reach in his pilgrimage of thought the promised land toward which his deepest insight pointed the way"; nor with the final sentence in Professor Caillet's book, which President Mackay quotes: "Never was a Roman Catholic nearer Evangelical Protestantism, nor farther away. In this supreme antinomy is summed up for us the secret of Pascal and of his anguish." Surely one cannot speak here of tragedy; and the anguish of Pascal, which sprang from deeper sources than any doctrinal differences, was at last allayed in the divine certitude of that moment.

Professor Caillet assumes that his readers are already familiar with the latter course of Pascal's life, a life which was to endure only another eight years. The last part of his book is in the main dedicated to an exposition of Pascal's religious thought and above all of his dependence on the Bible. The appeal of this part of the book will to a certain extent depend upon the theological standpoint of his readers. Deep as was Pascal's understanding of the message of the Bible, his interpretation of it was necessarily conditioned by the limits of historical knowledge at that time and coloured by the Jansenite doctrine. As such, much of it will be acceptable only to those readers in sympathy with this doctrine and the interpretation of Scripture on which it rested; which indeed seems to be the

standpoint of Professor Caillet. To others, this section of the book may rather raise questions than bring enlightenment, for it may seem to stress those elements in Pascal's religious thought which are alien to us today. For instance, Professor Caillet emphasises the importance to Pascal of the figurative interpretation of the Bible, of the belief that there is a double meaning running through Scripture, the literal or carnal meaning and the spiritual, so that that which is false literally may be true spiritually. While not denying the prophetic element in Scripture few of us today will feel that the Bible can throughout rightly be interpreted on figurative lines. For, if we believe that all truth is of God and that the Bible is the record of a special but progressive revelation in history, we shall feel that it is not by giving to the words of the Bible an interpretation of which the writer himself was unconscious and which cannot historically be maintained, that we shall come to a deeper and truer understanding of God's word; it will be rather through the search, in all reverence of spirit, for the actual historical truth.

What then is the nature of Pascal's special witness? Surely that he is unequalled in his haunting sense of the paradox of man and indeed of all existence here on earth, of the greatness and the misery, the ultimate contradiction and final tragedy. Other thinkers have seen the frailty and contradictions of human nature with eyes as free from illusion, but what gives a unique depth and poignancy to Pascal's irony is his consciousness that that which is at stake is of infinite worth. The tragedy is all the greater. And it is not limited to our individual earthly lives. The whole course of history leads up inevitably to the same conclusion—to silence and obliteration. One after the other the civilisations rise and fall till the moment comes when conditions on this earth make all human life impossible. That is the inescapable end of all our striving, all our high endeavours, the beauty we create and the knowledge which we win at such great cost. And it is a fact which the advance of scientific knowledge has revealed to us with a starkness unknown even to Pascal. It was rather in his own flesh that he felt the menace, saw the unmistakable signs of corruption and death. And he stood aghast. His was no spirit of philosophic detachment. With an utter dedication of mind and heart he turned and sought for life. And in the Christian message of hope and redemption, culminating in that supreme moment of illumination, he found it. At that moment he cut sheer across the drift to death of the creation to a reality of which this transient and yet precious world is but a broken image, a reality whose name is Love and who in the Person of Jesus Christ accepted the bonds and bitterness of mortality and opened to us the way of deliverance. The centuries which have passed since Pascal lived, and which have taught us still more of the working of God in the world



and in the soul of man, may have led us to interpret in some respects God's revelation in different terms; our growing realisation of the scale and mystery of the universe and of the course of human life on this planet may have set the crowning act of the Christian religion in a vaster perspective; but it is still in that act of revealing Love that we, creatures of an hour, "crown and scum of created things," shall grasp eternity.

CHRISTINA BEVAN.

## The Anglo-Saxon Looks at Europe

IT'S YOUR SOULS WE WANT. By Stewart Herman.

*New York: Harper's Limited, \$2.50. London: Hodder and Stoughton, 7/6.*

DARKNESS OVER GERMANY. By E. Amy Buller.

*London: Longman's Green & Co., 10/6.*

AUTOBIOGRAPHY OF A GERMAN PASTOR. By Hans P. Ehrenberg.

*London: Student Christian Movement Press, 6/-.*

CHRISTIAN FRANCE TO-DAY. By Jessie Forsyth Andrews.

*London: Student Christian Movement Press, 9s.*

THE EUROPEAN CHURCHES. By W. T. Elmslie.

*London: Student Christian Movement Press, 2/6.*

EUROPE IN TRANSITION. Three pamphlets by Alexander McLeish.

*London: World Dominion Press: Part I, 9s.; Parts II-III, 1/-.*

European Christians swing between fear of, and desire for, the post-war co-operation of Anglo-Saxon Christians in the work of reconstruction. British and American Christians swing between an eagerness to help, and a sensitiveness lest they may not be wanted. One of the encouraging things at this time is the publication in London and New York of many books which are designed to help English-speaking people to understand with sympathy the problems of Europe, especially as they are related to the Christian Church. We have already noticed several of these in *THE STUDENT WORLD*, but on this occasion we have selected three books about Germany, a brief essay about France, and some booklets on the European churches. The more widely such literature is read by S.C.M. leaders outside Europe, the more helpful will be their relationships to the reconstruction of the life of the Federation and of the national movements.

*It's Your Souls We Want* is a grim title for a detailed description of a grim story, the bringing of German youth under the control of Nazi ideas. Stewart Herman, who was minister of the American

Church in Berlin, and a leading delegate at the Amsterdam Conference, was in a unique position to observe, and therefore recount, the whole struggle of the Christian Churches in Germany up to the time of his leaving in 1942. The book shows exhaustively and clearly the evils of Nazism and the strength and weakness of Christian witness.

*Darkness Over Germany* is written by an old member of the W.S.C.F. General Committee and friend of I.S.S., who worked tirelessly to help British university people to understand what was happening in Germany after 1933. Her pursuit of information took her into the homes of students she had known in the days of student relief from 1920 to 1924, delightful homes already under the Nazi shadow, into cafés, and station restaurants for surreptitious conversations, into government circles, and even to the National-Socialist Congress at Nuremberg in 1937. Her book is almost entirely a record of life-like conversations with the minimum of elaboration. She has not felt any need to utter condemnation on every page, but rather to describe faithfully what she saw and heard. Judgment and tragedy run through it all, but in a human rather than a theoretical setting. The result is a most valuable exposition of what happened in the minds of people she knew, especially of keen members of the younger generation. The author realises that Nazism was an evil answer to a genuinely felt spiritual need, and her concern is that we should find the right answer for youth, and not only in Germany.

*Autobiography of a German Pastor* is far more than a moving account of the life and experience of an able leader of the Confessional Church and old member of the German S.C.M. now living in England. It is an intimate introduction to the meaning of the Church struggle, and, what is more important, to the philosophical and theological history of Germany from the start of the century. The reader is brought face to face with the divergence between the experience of German Christians and Anglo-Saxon Christians. Much light is thrown upon the working of the Christian mind in Germany and upon blind spots in British Christianity. It provides an excellent background for the main theological discussions within the Federation, past and future, because Pastor Ehrenberg believes that we have much to learn from one another.

*Christian France To-Day* is a brilliant and sympathetic vignette of France in her time of agony and silence. The author is delightfully partial, but her claims for the future influence of the French Protestant minority ring true. Certainly THE STUDENT WORLD in war-time is deep in its debt.

*The European Churches*, in the small compass of seventy pages, gives a remarkably comprehensive account of Christianity as at



present organised in Europe. The writer is clear in his distinctions and generous in his judgments. The book should be read by every English-speaking Christian who hopes, officially or unofficially, to visit Europe in the years after the war.

The pamphlets entitled *Europe in Transition*, which the writer of the book just mentioned indicates that he has freely used, are part of a war-time survey series, and might be likened to the summaries which some of us have valued for examination purposes. Please note that this is a strong recommendation! If you want to know the main historic and present-day facts about the Christian churches in one country of Europe after another, you can do no better than study these detailed and yet succinct pamphlets. And, as Christians, these are among the first facts we should know, as we think and pray about the future of Europe.

R. C. M.

## The Approach to Christian Faith

RELIGION AND THE ISSUES OF LIFE. By Eugene W. Lyman.  
*New York: Association Press and Fleming H. Revell, \$1.00.*

PRISONER'S QUEST. By D. H. C. Read.  
*London: Student Christian Movement Press, 6/-. (Shortly to be published by Macmillan's, New York).*

It would be interesting to discover whether Bible study and books about the Bible, or doctrinal study and books about the Christian Faith, are more useful in the work of a Student Christian Movement. A good deal of emphasis has been given in THE STUDENT WORLD to Bible study, but on this occasion we have turned to two books designed to help men and women to apprehend Christian truth. It may be interesting to contrast their methods. *Religion and the Issues of Life* is an additional volume to the famous Hazen series; its purpose is "to encourage and facilitate the serious study of religion by students and other youth"; it is written by a professor emeritus of the philosophy of religion, and is dedicated "to my former students who have had a vital part in the making of this book". *Prisoner's Quest*, though published by the Student Christian Movement Press with students in mind, is "a presentation of the Christian Faith in a Prisoner of War Camp in Germany; it is really a series of lectures delivered by an army chaplain which he sent home "neatly written in little exercise books," and is dedicated "to my friends of Oflag IX A/H—to those who encouraged, to those who listened, and especially to those who argued." It will readily be seen

that we have here two unusually important short books for those who are anxious to know more about Christianity.

*Religion and the Issues of Life* has the academic approach in the good sense; it is a friendly causerie by a born teacher, whose mind is well stored; it is always fresh and never patronising. *Prisoner's Quest* is a powerful *tour de force* by an able man, who, lacking his professional equipment of a library, carves out and sharpens his material, because he is determined to help men to believe. The settings seem very different. Students ask questions and enjoy ideas, because life is full of interest; soldiers, held for years behind barbed wire, wrestle with the concepts of faith in the hope that they may find a faith to live by. Consequently, the whole argument of the two books is different, though they cover a great deal of the same ground. To the first, religion is the key, to the second faith; yet the first is more dogmatic, and the second more tentative. Will the students in our universities in the next few years be more like the prisoners-of-war who argued with the chaplain or like the pre-war students who discussed with the professor? Time will show; but we shall always need both the reflective, discursive approach, and the closely-knit, apologetic approach.

R. C. M.

## Notes on Contributors and Articles

EDWIN ESPY, of Amsterdam Conference fame, is now executive secretary of the National Council of Student Christian Associations in the U.S.A.

ELLSWORTH CARLSON was until recently administrative secretary of the National Student Relief Committee in China.

ERIC BREWIN is one of the industrial secretaries of the British Student Christian Movement.

E. SAMBAYYA is on the staff of Bishop's College, Delhi, India. He was at the Executive Committee meeting of the W.S.C.F. at Farnham Castle in 1937, and at the Amsterdam Conference in 1939. His fine article came unsolicited.

ROLAND DE PURY is a pastor in Lyon, who has been closely associated with the French and Swiss Student Movements. The extracts were translated from the French by Dorothy Mackie.

We welcome as a reviewer CHRISTINA BEVAN, the daughter of a distinguished father, Edwyn Bevan, who was a great friend of the British Student Christian Movement and the W.S.C.F.